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The Living Church

Established 1878

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Published and printed by MOREHOUSE PUBLISHING CO., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. Entered as second class matter at the Post Office, Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,
 LATIN - AMERICAN COUNTRIES,
 AND SPAIN\$4.00 per year
 CANADA AND NEWFOUNDLAND.... 4.50 per year
 OTHER FOREIGN COUNTRIES..... 5.00 per year

Church Kalendar



FEBRUARY

11. Quinquagesima Sunday.
14. Ash Wednesday.
18. First Sunday in Lent.
- 21, 23, 24. Ember Days.
24. St. Matthias. (Saturday.)
25. Second Sunday in Lent.
28. (Wednesday.)

KALENDAR OF COMING EVENTS

FEBRUARY

11. Race Relations Sunday.
22. Convocation of Panama Canal Zone.
- Convocation of Puerto Rico.

CATHOLIC CONGRESS CYCLE OF PRAYER

FEBRUARY

19. Grace and St. Peter's, Baltimore, Md.
20. St. Clement's, New York City.
21. St. James', Watkins Glen, N. Y.
- St. John's, Lancaster, Pa.
22. St. Stephen's, Fall River, Mass.
23. St. James', Cleveland, Ohio.
24. St. Andrew's, Baltimore, Md.

Clerical Changes

APPOINTMENTS ACCEPTED

ALBINSON, Rev. J. WARREN, rector of Susquehanna Parish, Aiken (E.), has accepted an invitation to be priest in charge of Trinity Parish, Elkton, Maryland (E.) in addition to his other duties. Effective March 1st. Address, Elkton, Maryland.

ANDRESS, Rev. HAROLD L., formerly curate at Grace Church, Utica, N. Y. (C.N.Y.); to be rector of Grace Church, Middletown, N. Y. Address, 36 Highland Ave.

BARNES, Rev. GEORGE W., formerly in charge of the Church of the Holy Sacrament, Highland Park, Pa.; to be rector of St. Stephen's Church, Clifton Heights, Pa. Address, 201 W. Baltimore Ave.

BROWN, Rev. CLYDE, formerly rector of Pinckney Memorial Church in St. Matthew's Parish, Hyattsville, Maryland (W.); has accepted the appointment as Diocesan Missioner of the Episcopal Church with headquarters after March 1st, at the Diocesan House, 1329 K St., Washington, D. C.

DOUGLAS, Rev. WINFRED, formerly honorary Canon of St. Paul's Cathedral, Fond du Lac, Wis. (F.L.); has been elected honorary Canon of St. John's Cathedral, Denver, Colo.

FRYER, Rev. W. HUGH, formerly curate at St. Peter's Church, Philadelphia; to be in charge of the Church of the Holy Sacrament, Highland Park, Pa.

KEAN, Rev. ARTHUR S., reported in the January 27th issue of THE LIVING CHURCH as having been appointed to take charge of the Winnemucca field, is remaining in Las Vegas at Christ Church, and Mr. Erwin W. Williams, candidate for Holy Orders, has been placed temporarily in charge of St. Mary's, Winnemucca.

MILLS, Rev. CEDRIC, who is in charge of the Church of the Ascension, West Chester, Pa.; will also be in charge of St. Mary's Church, Chester, Pa.

MOORE, Rev. ARTHUR C., in charge of St. Mary's Church, Chester, and St. Cyprian's, Elmwood, Philadelphia; has been relieved of the former and will take charge of the Church of the Holy Spirit, South Philadelphia, Pa.

MORRIS, Rev. JOSEPH P., formerly vicar of the Chapel of the Prince of Peace, of Holy Trinity Church, Philadelphia; to be in charge of St. Luke's Church, Eddystone, and also St. Luke's Church, Chester, Pa.

NEWTON, Rev. OLIVER E., formerly in charge of St. Stephen's Church, Clifton Heights, Pa.; to be in charge of the Church of the Ascension, Morrisville, Pa.

NEW ADDRESS

PETER, Rev. G. FREELAND, D.D., formerly Shoreham Hotel, Washington, D. C.; "Winona," Bethesda, Maryland.

RESIGNATION

MAINWARING, Rev. C. AGNEW, as rector of St. John's Church, Petaluma, Calif. (Sac.); to be retired. Effective March 1st.

ORDINATIONS

PRIESTS

COLORADO—The Rev. ROBERT C. DENTAN was ordained to the priesthood by the Bishop Coadjutor of Connecticut, for the Bishop of Colorado, in St. Luke's Chapel of Berkeley Divinity School, New Haven, January 25th. Address, Berkeley Divinity School, New Haven, Conn.

MARYLAND—The Rev. EDWARD KENNETH ALBAUGH was ordained to the priesthood by the Bishop of Maryland in St. David's Church, Roland Park, Baltimore, February 2d. The Rev. George B. Scriven presented the candidate, and the Rev. S. Taggart Steele, Jr., D.D., preached the sermon. The Rev. Mr. Albaugh is to be rector of St. Barnabas' Church, Sykesville, Maryland. Effective March 1st.

MASSACHUSETTS—The Rev. ROBERT W. NICHOLSON was ordained to the priesthood by the Bishop of Massachusetts in St. John's Memorial Chapel, Cambridge, January 25th. The Rev. C. Leslie Glenn presented the ordinand, and the Rev. Edward S. Drown, D.D., preached the sermon. The Rev. Mr. Nicholson continues in charge of St. Mary's of the Harbor, Provincetown, Mass.

NORTH TEXAS—The Rev. PAUL WALTER HENCKELL was advanced to the priesthood by the Bishop of the diocese, in St. Andrew's Church, Amarillo, January 18th. The Rev. Warwick Aiken presented the candidate; the Rev. N. C. Smith read the litany; the Rev. F. A. Foster was epistoler and master of ceremonies, with the Rev. L. L. Swan as gospeler. Bishop Seaman preached the sermon. The Rev. Mr. Henckell will continue in charge of St. James' Mission, Dalhart, Texas, and development of rural work in eight counties adjacent.

SAN JOAQUIN—The Rev. AUBREY OLIVER BRAY was advanced to the priesthood by the Bishop of San Joaquin, in St. James' Cathedral, Fresno, January 25th. The Rev. Mr. Bray, presented by the Rev. W. A. Cash, will continue in charge of St. Andrew's Mission, Taft, Calif. Bishop Stevens preached the sermon.

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Anglican Theological Review

EDITED BY

FREDERICK C. GRANT and BURTON S. EASTON
 FOUNDED BY SAMUEL A. B. MERCER

VOL. XVI JANUARY, 1934 No. 1

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Published by

ANGLICAN THEOLOGICAL REVIEW

600 Haven Street EVANSTON, ILLINOIS
 \$1.00 A NUMBER \$3.00 A YEAR

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

"Liberal Catholicism"

TO THE EDITOR: Will someone kindly tell us what is meant by "Liberal Catholicism"? There is a small sect out here in California whose members call themselves "Liberal Catholics." . . . Is Dr. Gavin one of these? Let us have some light on this subject. (Rev.) HENRY BEDINGER, San Diego, Calif.

"Liberal Catholicism," as used in THE LIVING CHURCH, has nothing to do with the sect that describes itself by that term. Rather it refers to the Catholicism of the Anglican communion—the Faith "as this Church hath received the same"—freshly interpreted in the light of today's scholarship. For a good, brief resumé of its essential features, see Will Spens' *Present Position of the Catholic Movement in the Church of England* (Morehouse, 10 cts.). —THE EDITOR.

SOME WEEKS AGO we asked our readers for short definitions of "Catholicism." Several definitions received follow:

THE MANIFESTATION of religious belief based upon the Faith once delivered to the Saints by our Lord Jesus Christ—the same yesterday, today, and forever.—J. HARTLEY MERRICK, Philadelphia, Pa.

CATHOLICISM is that interpretation of the Incarnation perpetuated in the Church, ministry, sacraments, and creeds, always everywhere, differentiated from every sectional or individual idiosyncrasy.—(Rev.) J. MORRIS COERR, Metuchen, N. J.

CATHOLICISM is acceptance of the authority of the Catholic Church, following the doctrine, discipline, and worship which in principle with apostolic succession has always obtained.—(Rev.) ARCHIBALD CAMPBELL KNOWLES, Germantown, Pa.

THE AUTHORITATIVE teaching in faith and morals of the undivided Church, common to Anglicans and Romans before breach of intercommunion.—(Rev.) JOHN COLE MCKIM, Peekskill, N. Y.

The Church and the Colored People

TO THE EDITOR: It is exactly 50 years since the meeting of the memorable conference, at Sewanee, of Southern bishops, clergy, and laymen, to take action as to the most efficient plan for Church extension among the Colored people. Since then considerable effort and money has been expended in that direction. For quite a while the American Church Institute for Negroes has expended considerable means, presumably, in aid of this work.

From *The Living Church Annual* for 1934, recently issued, it is ascertained that there are 294 separate congregations of Colored people, throughout the entire country, reporting an aggregate communicant list of 42,692. And it seems a little strange that while exactly one-half of the total of congregations are within the fourth and seventh provinces, where the great bulk of the Colored people reside, such combined congregations, of the

two provinces, report only 10,448 of the total of 42,692 communicants.

By states, rather than by dioceses, New York leads the country, with 9,687 communicants, about five or six hundred more communicants than are reported from the entire province of Sewanee. Pennsylvania comes next, with 4,524; then New Jersey, with 3,052; then Florida, with 2,792.

Intelligent and thoughtful Colored men, without, but friendly toward the Church, assay to believe that the indifference in this matter springs from two causes. First: a vigorous prosecution of this work, under the present diocesan system, would create the so-called problem of "social equality." In the second place, a large increase among the Negroes would very greatly modify the Churchmanship of the Southern whites; for, Negroes have the strongest inclination, as well as the soil, for Catholic teaching, and the atmosphere kindled all around, would, in time, largely influence white Churchmanship.

As we see it, the only happy solution is that suggested, and originated, by the late Bishop Whittingham, upon the request of the late Bishops Howe and Beckwith, and which, for more than a third of a century, has been warmly advocated by our Conference of Church Workers among Colored People, the only national body, of self-expression, of Negro Churchmen.

The essence of such plan is, substantially, this. *Permissive*, not mandatory, legislation whereby it would be lawful for the House of Bishops, upon the requests of the dioceses concerned, to constitute the territory of two or more contiguous dioceses a missionary district. Colored people in that region, would have choice of either uniting with the diocese wherein situate, or, with the missionary district. More than 90 per cent would enthusiastically embrace the district, because of definite "status," and, also, an escape from "segregation." But, the moment you say to the Colored people, "you shall," you most effectually close the door of hope. We have had too much tyranny. We want "the liberty wherewith Christ has made us free."

(Rev.) GEORGE F. BRAGG, JR.

Baltimore, Md.

"The Living Church"

TO THE EDITOR: I want to convey to you my very sincere appreciation of the contributed articles which have recently been appearing in THE LIVING CHURCH, particularly those in the current issue. I think that Dr. Grant's discussion of Fr. Wilbur's "Preface" is most enlightening, superbly expressed, and sets the example for a method of argument far superior to controversy. As one who has been a constant reader of your paper for over 20 years I can say, that fine as it has always been, it has never before reached the excellence which it has now attained. I congratulate you, and hope that you can keep it up.

(Rev.) EDWIN G. WHITE.

Ionia, Mich.

THE LIVING CHURCH does not like to appear boastful, and so generally does not publish laudatory letters such as the above, though the Editor sincerely appreciates them and is greatly encouraged by them.

The present exception is made so that we may take this opportunity to express our thanks not only to Fr. White but also to the scores of other subscribers who have been kind enough to send us similar letters in recent months. The letters make us feel not only grateful, but very humble and undeserving, but they encourage us to give of our best in the future as we have in the past. And we gladly pass on these felicitations to our contributors, who are responsible for what THE LIVING CHURCH is.—THE EDITOR.

Excerpts from Letters

Criticism of Secretary Wallace

I AM GREATLY amused and somewhat disgusted after reading Robert N. Merritt's letter (L. C., January 20th) commenting on Secretary of Agriculture Wallace's address. I have spent practically all of my 33 years on the farm with the exception of time spent in college at Kansas University and the University of Chicago. I have seen bounteous crops in this section, and huge surpluses. The government is taking care of the poor now, thanks to our beloved President. As long as the farmers have to pay taxes and interest, they must make something above the cost of production. I am thankful that we have Secretary Wallace with his vision and foresight. And every Churchman should be proud of him. We are going through an agricultural revolution. If it does not succeed, Socialism or Communism will be staring us in the face. Which side do you think Christ would take? And I am not a Democrat either. ELLWOOD THISLERO, Chapman, Kans.

Accidents Will Happen*

O GRACIOUS Mr. Living Church,
you seldom make mistakes,
And we appreciate the fact that
all of us make breaks.

The thousand dollars that we gave to
Bishop Page that night
Did mark an anniversary—in that, sir,
you were right;

Your humble correspondent tried to make
it very plain
That ten short years have passed since
Spokane's loss became our gain,

For Page has been a Bishop now for over
nineteen years,
But ten of those he's spent with us, and
that is why our cheers!

When he has been here twenty years, we
may be old and gray,
But he'll be stressing "Church School" in
the very self-same way,

And when his forty-'leventh year in Mich-
igan is past,
We'll bet his list of "Those Confirmed"
will still be growing fast.

So, kindly Mr. Living Church, just tell
the world we're glad
He's been with us for these ten years—
the best we've ever had.

WIHLA HUTSON.

* THE LIVING CHURCH, February 3d: "As a token of appreciation from the people of Michigan, Bishop Page was presented \$1,000 on his 10th consecration anniversary."



VOL. XC

MILWAUKEE, WISCONSIN, FEBRUARY 10, 1934

No. 15

EDITORIALS & COMMENTS

Higher Education in Prayer

WE ARE OFTEN told that people need training in prayer. Too many men and women, it is said, are still using the prayers they learned as very young children. More serious is the statement that the idea held by great numbers of persons as to the meaning and purpose of prayer is wrong. We have all heard these things. Some of us have been struck by the anecdotes told to illustrate the several points.

As to forms of prayer, for example, there is the true story of the man clinging to a frail branch half-way down the precipice over which he had fallen. He was a religious man and almost automatically he began to pray. The prayer that he said was "Now I lay me down to sleep." He mentioned this to his rector after his somewhat miraculous rescue, adding: "It was the first thing that came into my mind." People laugh, of course, when they hear this story. The man who fell over the precipice says that he can see the "funny side" of it. But he never yet has laughed about it himself. Anyone at all can see why: he had called upon the Lord in his trouble, and the Lord had delivered him out of his distress. The words that he had used were not the heart of the matter.

That man had a rector. Moreover, he had always had one. He had been brought up in the Church. From his youth he had had a Prayer Book and had used it regularly on Sundays. Furthermore, he had learned the collects in the good old-fashioned way, week by week. He knew many prayers word by word. Several collects occur to us as appropriate in the moments of his mortal danger, but what he actually said was the nursery prayer, learned when first he was taught about God and prayer. We are aware that many Christian men and women continue to use that nursery prayer simply because of its treasured associations; Bishop Tuttle said it regularly throughout his long life. But the man who fell over the precipice said it without conscious intent, because it was the first thing that came into his mind.

Many excellent books have been written about the meaning and use of prayer. It is an interesting fact that a good book on this subject is practically certain to become a "best seller." People are earnestly seeking for help in praying. This is the

religious education they desire. A tremendous effort is being made to give it to them; yet too often something of vital importance seems to be left out of the instruction. Appropriate and beautiful prayers are learned, the liturgical structure of those prayers is fully explained, the idea that prayer is not mere petition but communion with God is expounded; and still something of paramount importance is lacking. There has been education, but it has been elementary. Higher education is needed.

THIS NEED is very apparent to rectors and other spiritual directors, to whom men and women speak freely about their prayers. In intercessory prayer, for instance, the need for further education is often plainly seen. Yet intercessory prayer is perhaps the noblest of all prayers. Occasionally through some person whom we know, the urgent want of higher education in intercessory prayer is brought strikingly to our attention.

For example, there was the woman, one of thousands to whom Fr. Huntington had ministered tirelessly for many years, who "went over to Rome." Just after taking this step, she mentioned to various friends that she could never forget all that Fr. Huntington had done for her, and that she intended to devote much time now to praying that he might be led out of error into the True and Only Church. It need hardly be said that this annoyed some of those who heard it, and that it amused others. But one among them saw clearly the dire need for higher education, and at once proffered it. "Wouldn't it be better just to give thanks?" she suggested.

On the other hand, thanksgiving sometimes reveals the need of higher education in prayer. There was the woman who expressed the wish to give thanks because, in the depression, she still was rich, had a beautiful home and good servants. Wouldn't it have been better if she had just prayed for the poor and homeless, who had none to serve them? It might have educated her to the high point of sharing her wealth.

The contents of intercession boxes very often show the need of higher education in prayer. Sometimes people actually

seem to instruct God. In one parish, from which the rector was called to be a bishop, a priest, supplying for one Sunday, found this petition: "That a really good rector may be sent to us." In another intercession box, this was found: "That the National Council may cease." And in still another one there was, incredible as it may seem, this: "That the Athanasian Creed may be believed." A rector, suggesting delicately that it "might be better to leave details out and ask simply for the blessing of God on His Church," was reproached for hindering freedom in prayer. He, of course, had no wish to do that. But he did see the need for a greater vision of God's relation to the life of man.

SOMETIMES intercession shows a desire to reform the neighbors in matters of a controversial kind. For instance, this petition was sent in by an acquaintance in behalf of a woman whose sense of humor was one of her great helps in time of trouble: "That she may take life more seriously." A bishop was mentioned by name in this petition: "That he may change his views as to the importance of apostolic succession." But perhaps the most amazing petition was this, sent in for use in a public Intercession Service: "That the Presiding Bishop may join the Communist Party."

Higher education is certainly needed in all these cases. No amount of liturgical knowledge or skill could suffice. After all, the form of a prayer belongs to the division of elementary education, so to speak. It is with the content that higher education must deal. This should alarm no one who has an honest and a loving heart. Prayer of the highest kind is simple. It is the expression of man's need for God. We pray for ourselves in recognition of our own need; we pray for our fellow men in recognition of their need. There is nothing more that we can ask then of God, for God is in all that is good.

Who shall teach us how to pray? From who can we obtain higher education in prayer? Surely only from God. "Lord, teach us to pray"—let us offer this petition. The Great Teacher alone can tell us how.

LIKE BARTIMAEUS, the world sits in blindness by the wayside, begging. The blindness is that of despair, born of a materialism that has failed; the begging is for a way out, a restoration of the vision of the true spiritual values by which alone a world, like an individual, can set a straight and certain course.

Lent To the world, and to each individual in the world, as to blind Bartimaeus, comes the message, "Jesus of Nazareth passeth by." Lent brings us, in a peculiar way, the opportunity to touch the hem of the Lord as He passes by on His divine mission, and pauses a moment to ask, "What wilt thou that I shall do unto thee?" Will we have the faith of that beggar? Can anyone doubt that, if we ask in that faith, He will grant us that spiritual vision that is so greatly needed in the world today?

But we must ask *in faith*. Not one of the miracles recorded in the Gospels was performed without an act of faith and co-operation on the part of some human being. The water was not changed into wine at Cana until the servants obeyed the apparently absurd injunction to fill up the water pots with water. The leper was not cleansed until he expressed his faith: "Lord, if Thou wilt, Thou canst make me clean." The centurion, asking that his servant be healed, had such faith that he did not even ask our Lord to turn aside from His mission in order to perform the miracle: "Lord, I am not worthy that Thou shouldst come under my roof, but speak the word only,

and my servant shall be healed." And in the greatest of all miracles, when the angel appeared unto Blessed Mary with the message of the Incarnation, it was her faith that made possible the clothing of the Divine Word in human flesh: "Behold the handmaid of the Lord; be it unto me according to thy word."

And so this Lent Jesus of Nazareth passeth by. The troubles of the world, the sorrows and cares of each individual in the world, are matters of vital concern to Him. Best of all, He can transmute them into means whereby we achieve that greatest of all blessings, the Vision of God. But He has endowed us with freedom of will and the power to choose between good and evil. With the freedom of will comes the capacity for faith; with the power to choose comes the responsibility for a right choice.

The Church has set apart the season of Lent for an intensive cultivation of our faith. As the athlete strengthens his body by training, by diet, and by exercise, so must we strengthen our souls and increase our faith by prayer, by fasting, and by almsgiving. Lent gives us the opportunity to do these things.

THE German religious situation continues critical, and perhaps has taken a turn for the worse, as indicated by Dr. Leiper in his summary of the week's developments in this issue. Apparently Hitler's idea of the relation between Church and State is one in which both work for the advancement of the aims of the State. And those aims, in the view of the rest of the world, are distinctly menacing. Certainly there are many elements in the Nazi philosophy, such as its definitely racial basis, its antagonism to all "non-Aryans," and its Hegelian tendency to deify the State, that cannot be harmonized with the doctrines of Christianity.

In the struggle of those leaders within the German Churches, both Protestant and Catholic, to maintain the purity of their faith against the encroachment of the State, there is encouraging ground for hope. The sympathy of Christendom is naturally with such men as Cardinal Faulhaber and the Evangelical pastors who refuse to admit the subservience of the Church. But how to make that sympathy effective without seeming to interfere in the domestic affairs of the Reich is a delicate question. The Bishop of Chichester, on behalf of the Universal Christian Council, in which German Protestants are united with most of the rest of Christendom except the Church of Rome in the realm of life and work, has undertaken to express the moral feeling of Christians outside Germany, at the same time stressing the fact that the protesting religious leaders in the Reich are not engaged in a political revolt but rather in protecting the Church in her rights in the sphere of conscience. Other religious groups and organizations have done the same thing, and, as Dr. Leiper observes, there is good reason to believe that such protests will reach the leaders of the German State and may prove to be a powerful influence in a fair settlement of the religious question.

Our own National Council, at its next meeting, might well consider the advisability of adopting a resolution expressing the hope that Germany would make a clear statement of the status of organized Christianity in that country, effectively guaranteeing freedom of conscience and full autonomy in matters spiritual to Catholics and Protestants alike. The matter is not merely a local one, but is of world-wide concern, for any nation that restricts the freedom of Christian thought and teaching is by that very act menacing the Christian institutions of the rest of the world, as well as leading its own citizens into the sin of apostasy.

DURING the past month, two bishops of the Church have passed through the gates of death into the greater life. Last week our news columns recorded the death of Bishop Acheson of Connecticut; this week, of Bishop Morrison, sometime of Duluth. Both of these bishops came to us from the Canadian Church in which they were ordained deacon and priest, both had long and distinguished records in the sacred ministry before their consecration to the episcopate. Both have served their dioceses and the general Church faithfully and well, and have won the love and esteem of their people. They have earned their reward.

Three Noted Churchmen

THE LIVING CHURCH FAMILY is further bereaved in the death of Canon Vernon of Toronto, who has been our Canadian correspondent for fifteen years. Despite the distinguished position he held and the multitude of affairs in which he was engaged, he regarded his weekly task of summarizing and reporting the Church news of the entire Dominion as a privilege and a true opportunity for the advancement of the Kingdom, and he was never too busy to perform it faithfully.

May they rest in peace, and may light perpetual shine upon them.

Through the Editor's Window

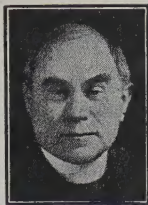
HERE'S A FUNNY ONE! Commenting on the *New Tracts for New Times*, edited by a group of Churchmen of whom this editor happens to be one, the *Churchman* observes that the first of the tracts "expresses that sincerity of social passion truly conformable to the guidance of the Holy Spirit of Truth for the mind of today," and yet condemns the series because of its "exaltation of the authority of the Church." Well, we're glad the *Churchman* liked Fr. Hamlin's tract, though we don't know who (or what) is meant by the "Holy Spirit of Truth for the mind of today." Can the *Churchman* mean the Holy Ghost?

AS FOR the authority of the Church, our Lord said of one individual, "If he neglect to hear the Church, let him be unto thee as an heathen man and a publican" (St. Matthew 18:17). But such a defense of the authority of the Church would probably not prove acceptable to the "Holy Spirit of Truth for the mind of today."

CURIOUSLY enough, the *Churchman* takes exception to our own characterization of a Catholic society as "oriented toward God rather than toward man." "Today," says the *Churchman*, "it is God oriented toward man." True, so far as it goes, but that is a complementary truth, not a contradiction. God is not oriented toward man in the sense that He is, in the words of Dr. Fosdick (if we remember correctly), a "Cosmic Bellhop." Rather the achievement of His purpose depends upon man's coöperation, and that can only be fully achieved through a society that is consciously oriented toward God. No mere humanism is enough.

BUT MAYBE we're being too hard on the *Churchman*. It is, after all, much older than we—indeed it is about to celebrate its 130th anniversary with "the most striking issue ever published by a religious journal." We wonder what it will be striking for. If it's more subscribers, fewer Viewers With Alarm in the Vox Pop department, and shorter hours for editors, count us in on the strike!

TEMPTATION must not be mistaken for sin; the purer we are the more temptations we shall have, but the more victorious we shall come out of them. —Rev. G. A. Studdert-Kennedy.



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

I Put Away Childish Things

READ the Epistle for Quinquagesima Sunday.

THERE ARE NOT many things more sad to contemplate in humanity than arrested growth. A dwarfed and stunted body stirs our pity, and even more an individual who with the body of an adult possesses only the feeble intelligence of a child. Feeble-minded, we call such people, and we look upon them as among society's most serious liabilities and responsibilities. The phenomenon of the stunted soul is equally sad, though not so readily detected. Yet there are many among us who, although they have put away childish things so far as bodily growth is concerned, and have come to maturity in intelligence and emotion, are still spiritual infants. One has only to consider the childish attitude toward prayer that one finds in many people, often those who are members of the Church and fairly regular attendants at its services. They are still praying the prayers of their childhood; there has been no growth nor broadening out in the prayer life.

One sees also the same spiritual infantilism in the matter of the application of Christian principles to conduct. The temptation of the child is to be good only when he is watched. When teacher goes out of the room, then all rules are off. When a stranger is in charge, it is good sport to see how far one can go in disobedience or defiance. We do not blame the child much for this, for we expect childish attitudes in children. It is when we see the same temper in grown-ups that we recognize an abnormal condition. There is a good deal of this abroad at the present time. The new morality, so-called, is not so much a recent attempt at improving moral standards as a reversion to adolescent revolts and evasions. It is playing with appetites, instincts, and desires, as children may be tempted to play with them. "When I became a man, I put away childish things" suggests that normal people grow up.

St. Paul seems to insert this illustration of growth by way of a parenthesis in his sublime chapter on the "more excellent way." It is too great an utterance to be covered in a single meditation. We can only select from its many profound thoughts a single suggestion of spiritual progress. From what to what? In the first place, from exterior deeds to interior qualities. He begins with doing great things, speaking "with the tongues of men and of angels," "bestowing my goods to feed the poor," "giving my body to be burned"—not petty nor negligible things, but belonging to the stage of spiritual childhood.

The psychologists have an ugly word "exhibitionism," and deeds of the greatest seeming nobility may be nothing more than that. We may perform them with the childish purpose of "showing off," winning admiration and praise. Here lies the need of self-examination, and this is a fitting thought for Lent. Self-examination rightly used does not mean reviewing one's acts, or counting up one's sins. It means probing to the roots of those outward acts to discover the hidden motive. To put away childish things and grow up spiritually does not necessarily mean to speak more, to give more, or to do more. It means to advance beyond change and chance to the point where life is solidly based upon the imperishable and eternal. It means to have assimilated in one's soul the abiding virtues that survive when all else perishes.

Beyond this, St. Paul proceeds to point out that among the unfading rewards of spiritual progress, there are gradations of value. All are precious, but there is one that is supremely and everlastingly beyond price. "The greatest of these is charity," by which he means love in the holiest sense, and that means God. For "God is Love."

Help us, O God, to do Thy will not only in outward act but in inward obedience, and to grow up into Him in all things which is the Head, even Christ.

The German Religious Situation

Renewed Menace to Christianity

By the Rev. Henry Smith Leiper, D.D.

Executive Secretary of the American Section, Universal Christian Council
for Life and Work

BROADCASTING to the world on the occasion of the first anniversary of his triumph, the German Chancellor referred among many other matters to the relation between the State and the Church under his government. Said he: "The political organizations of the Churches have been destroyed. The Churches themselves however—both Protestant and Catholic—have been taken under the powerful wing of the State and are incomparably valuable to it. On the other hand corresponding respect is expected from the Churches for the power of the Nazi State."

Those who see in the Nazi program an attempt to make of the Church only an ecclesiastical department of the State have here on the very highest political authority of the new Germany a clear and unmistakable statement of logical policy. But the puzzling character of the situation which still exists is revealed by the fact that a day or so after making this statement the Chancellor reiterated his earlier order that the police were not to be called in by Church authorities. Furthermore he intimated that governmental agencies were not to help in settling the matters at issue within the Church. If this means that the use of the radio, of the press, and of public meetings under governmental protection will not be available as heretofore to the Nazi enthusiasts in Church circles, while being denied to those who have opposed them, it is very important—and on the whole encouraging.

Private letters from highly placed leaders in Berlin seem to indicate that the situation is not as encouraging as this would indicate. The letters referred to were written, however, before the announcement of Hitler concerning non-interference with religious matters. One looks in vain for any word as to what is happening within the Pastors' Emergency Federation whose leader, Niemuegger, was recently arrested and then released. Similarly it is impossible as yet to tell whether the Reichsbishop's orders ousting Niemuegger and all other pastors in Prussia who were opposed to the Bishop has been carried out. Dr. Müller's declaration of absolute dictatorship in Prussia was noted last week. No additional information on that important matter has come since then, nor do we know the fate of Professor Barth.

Understandings concerning the Evangelical and Catholic youth organizations are inferred in the week's news. The date set for amalgamation with the Hitler Youth is March 4th. A fierce and fateful struggle is going on under the surface. And on its outcome will depend to no small degree the future of Christianity in Germany.

Another very discouraging element in the picture is the enhanced influence of Alfred Rosenberg through his reported appointment to control the entire "intellectual and philosophical schooling" of the Nazis and all bodies which have been coördinated with their political organizations. A report from Berlin by wireless to the *New York Times* states "this means Dr. Rosenberg is to be responsible for molding the minds of 2,500,000 storm troopers, millions of workers in the Labor Front, and above all, millions of youths now organized in the Hitler Youth, whose minds National Socialism is determined to capture and train. For years the Nazi party has declared Dr. Rosenberg's book (*Mythology in the Twentieth Century*) a private work, as it hoped to allay Christian misgivings. His appointment has given rise to widespread fear in Church circles that the State, after all, intends to support the instilling of anti-Christian ideas into the minds of youth."

If this report is true and if the interpretation here put upon it is sound there will be a distinct change in the attitude of many Christian leaders who, at the present, are willing to support the Hitler State because they believe that in his heart Hitler is sincerely interested in the Christian religion as he understands it.

Their hope in this respect has never impressed some of us as being well grounded!

In the south of Germany a sinister happening indicates the risk which Cardinal Archbishop Faulhaber of Munich runs by reason of his unflinching condemnation of the religious policy of the new State. Two revolver shots were fired January 28th at the windows of his palace. Although no one was injured the incident shows how necessary is the police guard which has now been set up.

These recent weeks have revealed causes for anxiety of such seriousness that Church leaders in other lands have again spoken frankly to the leaders of the German Church. The Bishop of Chichester, for the Universal Christian Council, of which he is the chairman, published an open letter on the subject in the *London Times* January 17th. The Federal Council Executive Committee has communicated officially once more with the German Evangelical Church. Churches in other lands have likewise taken action designed to show their support for the defenders of the purity and universality of the Christian faith in Germany and their fear lest the domination of the new Evangelical Church by such forces as have motivated the "German Christian" movement and more recent actions of the Reichsbishop will lead inevitably to a deplorable split in Christendom. These messages have stressed the fact that the protesting religious leaders in Germany are loyal to the government and seek only to safeguard principles and institutions which were expressly promised non-interference by Hitler.

While not in any way representing officially the Churches, the American Committee on Religious Rights and Minorities is made up of distinguished Catholics, Protestants, and Jews. A very important declaration by this committee which has carefully investigated the situation in Germany was published in the newspapers on the anniversary of Hitler's accession to power. It is certain to reach the leaders of the Reich and may possibly help in bringing home to them the weight of moral opinion against some of their policies.

IN MEMORIAM

COME!" the voice of the Master called.
Lo! Now the place of a habitation is still . . . very still.
As a bird on swiftly-moving homeward flight,
Rapidly, so rapidly, the one score seven sped.
In the midst of all human sweetness, in the midst of youth's all-glorious joys,
Eternity's portals opened,
Terrestrial bonds were severed. . . . Now the place of habitation is empty . . . and very still.
A loneliness invades the soul. The place of a habitation is empty . . . and very still.
No mortal can destroy the slumber of death. . . . A contact has broken.
Nothing, nothing . . . nothing can quicken the death-stilled form.
. . . The soul has left its mortal habitation.
Eternity's portals opened and closed. Now the place of a habitation is empty . . . and very still.
Kindle, inflame, illumine your faith.
Undo the remorse that tugs at the soul.
Go from Gethsemane to Calvary's hill.
Leave Calvary's sorrow. Go visit the Sepulchre.
Enter, behold! It is empty and very still. . . . The Lord is risen:
Risen that man might live, for "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

AMALIA STETTER.

IT SOUNDS somewhat trite to say that a man rises no higher than his thought. Yet it is a fact that we cannot avoid. Because it is a fact, every business man should watch his thinking and consciously and definitely form in mind the conditions in which he desires to work.—*Christian Business.*

The Life of Prayer

By the Rev. Frank L. Vernon, D.D.

Rector of St. Mark's Church, Philadelphia, Pa.

THE LIFE OF PRAYER is that life which results from obedience to an interior motion which lifts up all life to God—all the heart, all the soul, all the mind, all the strength to God. The life of prayer is the lifting up of the elemental, natural life at its primary source that it may become transmuted into spiritual life. The life of prayer is the lifting up of the elemental, natural energies that they may be sublimated into spiritual energies. This life in which the flesh is subdued to the spirit is the life of prayer. That is the life which is the product of prayer.

It is the purpose of this paper to make certain observations of this life of prayer, that is, this life which is the product of prayer, as it reacts to certain common experiences from which none of us is exempt. By common experiences I mean such experiences as are common to man. The general observation which may be made beforehand is that, whatever the experience, the life of prayer sustains the soul through the period of trial, enabling the soul to bear it, and is itself the way of final escape. The way of penitence. The way of temptation. The way of mortification. The way of sorrow. The way of pain. The way of desolation.

But before we do this we must remember three things. They are non-negligible. They are of first importance. The first is this: The life of prayer is a life. It lies behind prayer and finds in prayer one of its expressions. Where does this life come from? It is the gift of God. It is given in Baptism. It is strengthened and confirmed in Confirmation. It is released and cleansed in Penance. It is nourished and refreshed by the Body and Blood of Christ in Holy Communion. By virtue of all this Christ lives in the Christian. It is Christ who prays in the Christian.

The second thing to remember is this: In order that Christ may live freely and fully in the Christian, the Christian must surrender himself and nothing less than his whole self to Christ. It is a tremendous moment in the Liturgy when the priest prays,

"And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him."

It is a tremendous moment and it is a heroic moment and it is a mysterious moment. Human beings, unknown to each other but well known to God, are offering themselves, their souls and bodies, to be reasonable, holy, and living sacrifices on the crosses of their penitence, their temptations, their mortifications, their sorrows, their pains, their desolations. I often wonder what the angels think when they see and hear this. We know that they rejoice over the penitent. They must sense something that is for them what pangs of sympathetic pain are for us. Christians are crucified with Christ in Communion. They rise with Him, but they suffer with Him first.

The third thing to remember is that it is this life and nothing less that finds its expression in prayer. Perhaps if we were to think of our subject as "the life in prayer" instead of "the life of prayer" we should understand more clearly. As a rule we run

THIS paper is one of a series on "*Liberal Catholicism and the Modern World*," written for THE LIVING CHURCH by leading scholars of the Church, under the general editorship of Dr. Frank Gavin, of General Theological Seminary. ¶ The series as a whole is designed to apply the faith and practice of Liberal Catholicism to the many phases of modern life and thought. Each paper is complete in itself.

true to life in prayer. What the life is, the prayer is. It is the life that matters. And unless the life is in Christ there is no life in prayer. It was the disciples who said to our Lord, "Teach us to pray." Prayer is one of the exercises of discipleship. One must be a disciple in prayer. The reason for failure in perseverance in prayer is failure in discipleship. The disciple learns among many first lessons that he does not know how to pray as he

ought. He must first learn and live the life. As he lives he gradually becomes articulate. But before he becomes articulate he must have learned to watch in solitude; to listen in silence; to wait in patience. The life will teach him this.

Sacramental grace, mortification, and humility are the preparations for advancement in prayer. I say advancement because the rudiments are given to us as beginners. "After this manner pray ye." We learn the technique of vocal prayer out of the treasury of the devotions of the masters in the art of prayer. And they learned the science of prayer from the Lord who taught the great masters to say the "Our Father." At first, and for a long time, vocal prayer will occupy the time and the attention of the novice. I mean all the time. But as time goes on and the novice acquires some degree of proficiency in vocal prayer, the disciple will be attracted to mental prayer. Vocal prayer will not be lessened, but mental prayer will be added.

In vocal prayer the soul speaks to God. In mental prayer the soul thinks of God, of His attributes, of His revelations, of His works, of His commandments, of the duty toward God, and of the resolutions which need to be made in order that due worship and service may be rendered. The soul, without losing what has been thus far gained, will be attracted toward affective prayer, which is the silent offering of a love for God which gathers into itself all its desires and longings and aspirations for self-giving and presents them to God. Affective prayer offers the heart. Mental prayer offers the mind. Vocal prayer offers the will.

A further attraction will sooner or later present itself. The soul will advance into a solitude and a silence in which the voice is silent, the mind is attent, the heart is fixed, and the will is vibrant. The whole being waits still upon God. "Be still and know that I am God." This is simple prayer. It is preceded by an act of vocal prayer, by an act of reflection, by an act of oblation, and then quiet. The flesh is subdued to the spirit and the spirit is sensitized to the motions of God. It is sensitive, responsive, obedient. The soul has gone now as far as is possible by conscious effort. Whatever there is beyond this is a gift, and a gift which is not for many of us, at least not just yet. God knows when.

SO AS THE LIFE IN PRAYER begins in God, and continues in God, it ends in God. The whole object of prayer is to pass through purgation, illumination into union with God. The work of prayer is to elevate mind and will and heart into union with God. Not our minds, not our mills, not our desire, but God's.

Sometimes some of us require a long discipline of ungranted petitions to uproot our prayers from self and to set them free Godward. It takes many a painful wrench. But the result is well

worth the price. Before we importuned as beggars. Afterward we spoke as friends. Before we prayed to make sure of getting our own way. Afterward we prayed to make sure of getting God's way. We learned to say, "Thy will be done" eagerly, because we had learned that God's will is the only will to which we can safely trust our own. In His will, as things worked out, we had always found our peace. All the mistakes were of our own making. God never made a mistake. It takes a long time to learn this. Isn't it strange that we so easily and so frequently forget? We must not allow ourselves to be discouraged, though. God knows us so well. But one thing we must remember while we are learning. Whenever fear seizes us, we must will to displace it by an act of faith. We must *will*. We probably will not be able to get fear out of our feelings, but we can control it. We can say, "In spite of being afraid, I do believe." The fear will soon fade after that.

All this and very much more belongs to the life which makes the substance of prayer. Now let us make some observations of the life under certain circumstances, as it functions in prayer.

First—in penitence. The penitent learns his lessons in prayer. And there is so much for him to learn. He probably begins with an elementary attrition based on fear, the fear of punishment. For this his previous environment is no doubt responsible. By certain types of sermons and hymns he has become imbued with the idea that his one chief and terrifying concern is to escape hell and to gain heaven, by means of some legalistic adjustment which will open for him a narrow escape, but an escape from the consequences of his sin, which nevertheless he feels he rightly deserves. What he is really doing is running as far away from the Cross of His Saviour as he possibly can, and there, at a safe distance, to watch the agonies which he is unwilling to share. It is true that even his attrition is serviceable, if nothing more is possible at the time. It may call out an act of imperfect faith, but it is not love, it is servile fear. There is no fear in love.

The penitent at this stage has a long, a very long way to go. He longs for peace. Fortunately for him he does not find it. So he is driven to agonies of prayer. As his prayer intensifies, his real contrition kindles. His confessions begin to manifest a deepening abhorrence of sin. It is sin from which he now longs to be delivered, not punishment. Punishment fades out of his picture. The pain which he is becoming willing to accept ceases to be punitive, it has become purificative. He accepts it all hopefully now. The more he suffers, the less he senses condemnation. It is as though he had been standing beside Barabbas and now he is pushing his way through the crowd and demanding crucifixion with his Lord, whose pains he desires to share. He is ready to be crucified in his penitence, to suffer, to die, and, although he does not know it yet, to rise and to reign. All this and more is found in the penitent's life in prayer.

In temptation the life in prayer is amazing. It is a grilling experience but it is a fascinating one. We may think that we know all about temptation. As a matter of fact we don't. If we did we would not be taken in by it so often as we are. In the school of prayer we learn, as we can nowhere else, the nature of temptation and the technique of resistance. The first instinct of an inexperienced person under temptation is to become panic-stricken and depressed and enervated under a barrage of self-accusations. "I must be even worse than I thought I was to have such a temptation." The first-aid instruction for an inexperienced person under temptation is to be quiet under the impact. In quietness and confidence there shall be strength.

But it is frightfully hard to be quiet. There is only one drill that proves effective. That is the drill of prayer, even if it is only very formal prayer and probably very mechanical. I never could see what harm there is in being formal and mechanical. The most efficient men I ever saw were invariably formal and mechanical in action. They were perfect machines. That is what we all have to be when something important is going forward. Use another word for mechanical if you like, but it amounts to the same thing. There is nothing to be ashamed of, and at times

there is something very necessary in being formal and mechanical in prayer. There is no other way to acquire order and precision. So under pressure of temptation the soul, by the use of vocal prayer, however formal and mechanical it may seem (did you ever try to say your prayers in an earthquake?), goes into action. A really first-class temptation is an experience of battle and earthquake and volcano!

This is the way the life in prayer reacts. Everything centers in the will. The soul remains steady during the volcanic action of the imagination. Suggestions, however vivid and persistent, are stolidly disregarded. Suggestions are not sins. The soul remains steady during the earthquake of the emotions. Emotions are not sins. Through all the terrifying confusion the will remains steady. Consent is the decisive prerogative of the will. And the will denies consent. When the temptation ends it is the will which speaks the "get thee behind me, Satan." There has been no sin. You have to pray through a hundred or so sieges like this to know all that I mean, but if you have weathered even a half dozen you will know that I have described it just as it works out.

By this time the life in prayer has carried the soul a good bit along the way of mortification. The soul has acquired a fair understanding of the meaning of the Collect for Easter Even, and a first-hand experience of the continual mortifying of corrupt affections. The soul has experienced more than once that, having passed through the grave and gate of the daily dying, it really does pass to a joyful and daily resurrection. And furthermore it has learned that mortification is the very nerve of prayer, and that without mortification prayer is futile. Or rather what was supposed to be prayer was not prayer at all—it was only counterfeit. So the life in prayer is a mortified life.

You see that the idea that prayer means getting one's own way is really and utterly foreign to Christian prayer. And so when the experience of sorrow comes, while the life in prayer senses the exceeding bitterness of it, nevertheless the life is unchecked and undiminished. The soul does not wildly seek escape or even relief. It desires both, of course. It asks for both; but it ends the prayer with a sacrificial "nevertheless." The soul accepts the sorrow and remains undismayed. It unites the sorrow with one "Thy will be done" with the sorrows of our Lord upon the Cross.

The sorrow has a meaning. And because it has a meaning it brings an inspiration. Under that inspiration, and in some mysterious way, the sorrow is turned into joy. Not an emotional joy, acting upon the sorrowing person like an anodyne, but a spiritual joy which, blending joy and sorrow, endows the soul with the power of weeping with those who weep and rejoicing with those who rejoice, in that wonderfully magnetic influence only possessed by those who have lived in the depths and on the heights of life. Haven't you known people like that? I have.

And the life in prayer reacts in the same way to pain. If one has never passed through pain, one has no right to say one word without making it known that one does not speak from first-hand knowledge. I never have myself. I can only say that I have been allowed to watch. That in itself is not easy. And there have been times when I would gladly have changed places with the person in pain. But we cannot have gone far in the life of prayer without at least knowing what is expected of us, if and when pain does come. It is to be offered as our Lord offered His pains. It is to be offered to Him and with Him for our sins and the sins of the world. United with His pain our own gains merit. We may offer it for ourselves and for others. And if we can and do, we shall go out of this world and appear in the next bearing in our bodies the marks of the Lord Jesus.

There is one last experience permitted to souls who are ready for it. And it usually comes just before a great experience of light. I mean the experience of desolation. The masters in prayer describe it as the dark night of the soul. For them it was a great mystical experience. It was a great experience for them

(Continued on page 469)

Suggestions for Lenten Reading

By the Rev. William H. Dunphy

Literary Editor of THE LIVING CHURCH

MOST CHRISTIANS who take their religion seriously desire to secure, especially in Lent, books that will really provide solid nourishment for the life of their souls—books that will enable them to understand their religion more fully—to know and love God better. The devotional literature of the Church is so rich that there is no difficulty in finding suitable books—the difficulty is in limiting oneself in a field so extensive and amid treasures so inexhaustible. The masters of the spiritual life advise us to have one book in particular for spiritual reading (besides the Bible, of course), as St. Francis de Sales always had his Lorenzo Scupoli's *Spiritual Combat*,¹ and as countless Christians since have had the writings of Francis himself. Such a book will naturally be read and pondered over and over again, and will serve to provide food for our daily meditations and fuel for our spiritual aspirations.

Among such books one has shone out preëminently down the centuries: *The Imitation of Christ*² by Thomas à Kempis. With the exception of the Bible, no book has had such wide circulation, and none has so consoled, fortified, and edified devout souls generation after generation. But to appreciate it fully the English-speaking reader should make the acquaintance of the anonymous translation published by E. Elliot Stock, with a preface by Liddon. This version alone (so far as I know) reproduces the beautiful rhythm of the original which, it will be remembered, was in his own day known as Church Music.

The *Imitation* was, of course, written by a saintly monk, and for that reason many decide—perhaps too quickly—that it does not answer to the needs of the man or woman living amid the business, the distractions, and the temptations of the world. This does not by any means follow, but certainly the charge cannot be brought against the writings of St. Francis de Sales, the “gentleman saint,” who brought piety out of the cloister into the court, and whose advice and influence were always seasoned with that sweet sanity which is so closely akin to sanctity, and so alien to every species of Puritanism and Manicheism. The little books published by Longmans contain Sidney Lear's translations of Francis de Sales' *Spiritual Letters*³ and *Devout Life*⁴—they can easily be slipped into one's pocket and read in the street car or from work. They will leave one in a much better state than the studious perusal of “The Morning Dirt” and “The Evening Garbage.” If one has not already made the acquaintance of these works, this Lent is an excellent time to begin.

The Hidden Life of the Soul,⁵ by Père Jean Nicholas Grou— that great priest and scholar exiled by the French Revolution, who never wrote except under the impulse of the Holy Spirit, spending his less inspired hours studying and teaching the classics—has helped thousands to grow into the likeness of Christ. So have Fénelon's *Spiritual Letters to Men*⁶ and *Spiritual Letters to Women*,⁷ although these have to be read with some degree of discrimination, due to the taint of Quietism which this great Archbishop did not altogether escape.

Anglican literature is rich in spiritual works which are too much neglected at the present day. Jeremy Taylor's *Holy Living*⁸ and *Holy Dying*⁹ are not only masterpieces of English prose but also classics of the spiritual life. Those familiar with them will return to them again and again. This is true of the *Manual of*

*Private Devotions*¹⁰ of Bishop Lancelot Andrewes—who amid the distractions of his episcopal office and his duties at court managed to spend at least five hours every day in prayer, and whose rich spirituality has impressed itself on every page of his writings. This work is especially valuable as a guide to faithful and systematic intercession—and most of us need guidance here. Other Anglican works of the highest value are those of the medieval mystic Richard Rolle (1300-1349), whose *Form of Perfect Living*¹¹ has been exquisitely translated by Geraldine Hodgson (Thomas Baker), and William Law's *Serious Call to a Devout and Holy Life*,¹² which was so influential in Wesley's spiritual awakening, and in that of many another since. And while Keble's *Christian Year*¹³ is not great poetry, it is the outpouring of a great soul humbled before God, and as such can never outlive its usefulness.

Selections from many of the authors mentioned and from other Catholic devotional writers are contained in *The Book of Christian Classics*,¹⁴ edited by Michael Williams. Passages from St. Augustine, Brother Lawrence, Dante, Thomas à Kempis, Lancelot Andrewes, Jeremy Taylor, Edmund Spenser, George Herbert, John Henry Newman, and Francis Thompson are among the many treasures in this rich anthology, which makes a splendid introduction to the devotional literature of the Church.

Most of the books already mentioned would serve admirably as a daily companion and as a staple of diet throughout Lent. But there are many recent books which may serve to foster spiritual vision and lead us up the eternal way. The Abbé Marmion's *Le Christ, Vie de L'Ame*, and *Le Christ Dans Ses Mystères* which have been translated into English as *Christ the Life of the Soul*¹⁵ and *Christ in His Mysteries*,¹⁶ translate Christian doctrine into practical spiritual terms. They are unsurpassed for spiritual depth, even though their exegesis may strike one at times as a bit fanciful. Bede Frost's *The Art of Mental Prayer*¹⁷ has unfolded to many priests and to not a few intelligent laymen new vistas of religious progress. But few writings of recent date have attained the depth and richness of spirituality found in the *Splendour of God*,¹⁸ by a Religious.

AMONG writers of the American Church, the late Dr. J. G. H. Barry's works have been found of priceless worth by uncounted numbers. It is hard to choose from among them, but *The Invitations of Our Lord*¹⁹ and *Meditations on the Office and Work of the Holy Spirit*²⁰ are particularly appropriate for Lenten reading. Dean Inge's *Personal Religion and the Life of Devotion*²¹ has served to kindle in many that thirst of the soul which only One can satisfy. The last chapter, “Bereavement,” has just been published separately under the title, *The Story of Paula*. No more suitable Lenten gift could be made to one recently bereaved.

Biography is one of the most fruitful fields for spiritual progress, for there we see the Christ-life embodied and realized in weak human beings like ourselves, victorious over the manifold distractions and temptations of the world. Prebendary H. F. B. Mackay has a rare gift of making the saints vital and relevant to twentieth century readers. Among the best of his works are *Saints*

¹ Longmans, 1929, paper, 50 cts.; Morehouse, leather edition, \$2.00.

² Morehouse, 1932, \$1.40.

³ Longmans, 1907, 50 cts.-75 cts.; Morehouse, 1926, leather, \$2.00.

⁴ Longmans, cheaper edition, 50 cts.-75 cts.; Morehouse, leather, \$2.00.

⁵ Morehouse, leather, \$2.00; Longmans, \$1.25.

⁶ Longmans, \$1.00.

⁷ Longmans, \$1.25.

⁸ *Holy Living* and ⁹ *Holy Dying*, Longmans, 90 cts. each; both in one volume, \$1.00.

¹⁰ S. P. C. K., 1931, \$2.00.

¹¹ Thomas Baker, 72 Newman St., London. 3s. 6d.

¹² Macmillan, \$1.00; Everyman's Library, Dutton, 1906.

¹³ Morehouse, \$2.00; Dutton, \$1.60.

¹⁴ Liveright, 1933, \$2.00.

¹⁵ Herder, 1925, \$4.00; cheaper edition, Longmans, 75 cts.

¹⁶ Herder, 1924, \$4.25.

¹⁷ Morehouse, 2d rev. ed., 1932, \$2.50.

¹⁸ Longmans, 1915, 65 cts.

¹⁹ Gorham, 1918, \$1.50.

²⁰ Gorham, 1908, 2d ed., \$2.00.

²¹ Longmans, 1924, \$1.00.

and Leaders²² and *The Adventure of Paul of Tarsus*.²³ *The Way of a Pilgrim*²⁴ (translated by R. M. French) is the autobiography of a modern Russian St. Francis. Few can escape the charm of the writer, a humble vagabond of Christ, whose soul was filled with love of God and man. G. K. Chesterton's *St. Francis of Assisi*²⁵ is a labor of love, and sparkles with Chestertonian humor and paradox, without losing anything of reverence and beauty on that account.

Many excellent Three Hour Addresses have been given in recent years. It is possible to mention only a few of them: Dr. Frank Gavin's *Selfhood and Sacrifice*²⁶ calls for some real thinking, and presents old truths in new light, not to say lightning. Bishop Charles Fiske's *Calvary Today*²⁷, Dr. F. L. Vernon's *Crucified*,²⁸ and Bishop Stewart's *Face of Christ*²⁹ are among the best. The latter's *Six Altars*³⁰ is a profound study in Sacrifice.

Meditation and Mental Prayer,³¹ by Wilfred L. Knox, is a clear and practical help in this vital matter. Sir Henry Lunn's little book, *The Secret of the Saints*,³² is one of the best works of this devout Methodist. Rufus M. Jones' *New Studies in Mystical Religion*,³³ though written from a point of view very dissimilar in many respects to that of the Church, has much from which we

can learn. Dr. H. C. Robbins' *The Way of Light*³⁴ is a spiritual anthology of real beauty and worth. Bishop Walter Carey's *Prayer and Some of Its Difficulties*³⁵ has led many to a new appreciation of prayer and to a new power to surmount the obstacles to it.

Mrs. Emily Herman's *Creative Prayer*³⁶ and *The Secret Garden of the Soul*³⁷ have caused her to be gratefully remembered by tens of thousands, and *The Finding of the Cross*³⁸ is especially good for Lenten reading. It is a small gateway into a very large world. Bishop Arthur Chandler's *Ara Coeli*³⁹ and *Scala Mundi*⁴⁰ will furnish guidance to pilgrims on the *Via Sacra* for many years to come. Every page of *The School of Charity*,⁴¹ by Evelyn Underhill, glows with a living, dynamic faith that proves contagious. *Surrender*, by Natalie Victor,⁴² should be read by all who are young in years or young in spirit.

But of course there is one Book that shines out as the Sun of sacred literature, "at whose face all the stars hide their diminished heads." In recent years, we have so onesidedly emphasized the human element in it that we have all but forgotten the divine. This Lent would be a good time to read it once more as the message of God to our souls, to study its various parts as "letters from the heavenly country," and to unite them with our devotions in such a way that by patience and comfort of God's holy word we may embrace and ever hold fast the blessed hope of everlasting life which He has given us in our Saviour, Jesus Christ.

²² Morehouse, 1928, \$2.40.

²³ Morehouse, 1931, \$2.75.

²⁴ Morehouse, 1931, \$1.50. With Foreword by the Rt. Rev. G. C. Stewart.

²⁵ Doran, 1927. New ed., \$2.50.

²⁶ Morehouse, 1932, \$1.00.

²⁷ Morehouse, 1929, \$1.00; Student Press, 1930, 3s.

²⁸ Morehouse, 1930, \$1.00.

²⁹ Morehouse, 1932, paper, 50 cts.

³⁰ Morehouse, 1930, \$1.50.

³¹ Gorham, 1927, \$1.50.

³² Macmillan, 1934, \$1.00.

³³ Macmillan, 1927, \$1.75.

³⁴ Gorham, 1933, \$1.50.

³⁵ Morehouse, 1915, paper, 40 cts.

³⁶ Harper, 1925, \$2.00.

³⁷ Harper, 1925, \$2.00.

³⁸ Harper, 1926, \$1.25.

³⁹ Methuen. Eighth edition, 5s net.

⁴⁰ Methuen. 4s 6d net.

⁴¹ Longmans, 1934, \$1.00.

⁴² Morehouse, 1929, 80 cts.

Recommended by the Rt. Rev. Thomas Jenkins, D.D.

Bishop of Nevada

The Social Implications of the Oxford Movement, W. G. Peck.
The March of Life, Elizabeth H. Dewart.
The Development of Modern Catholicism, Knox and Vidler.
The Splendour of God, a Religious.
Fellowship in Reality, Bishop Carey.

OF THE BOOKS which I have read or re-read of late only three are of very recent vintage:

The Social Implications of the Oxford Movement is the Hale Lectures of 1933 by William George Peck (Scribner's. 1933. \$2.50). That this is a book one should re-read, if he is to grasp the writer's searching analysis of the background of the movement, its social implications, the impossibility of the Church yielding to the criteria of State morality, not to say religion, and the divine character and sovereignty of the Church, will be readily granted if one is earnestly desirous of understanding the present force and the future of Anglican Catholicism. It is not easy reading in many parts but one will be amply rewarded for all the time he may spend in soaking his mind in the enriching material the author has gathered and the thoroughly thoughtful presentation which he has made.

The Oxford leaders were not immersed in merely ecclesiastical reform; their doctrine was revolutionary in the deeper sense. It was to show in its social teaching that capital industrialism had adopted a system which would prove the instrument of its doom—a goal already within sight.

On its ecclesiastical side it was intended to prove "the Catholic integrity of the Church, and to show that the deepest springs of its life were not to be looked for in the political structure of the modern state, but in the mystical and sacramental resources of that visible, supranational body which had come into the world as the effect of the Incarnation of the Son of God."

The March of Life by Mrs. Dewart (Houghton. 1929. \$1.75) has an introduction by Dr. Elwood Worcester, who says "the book belongs to a new genre of religious literature." The author shows a remarkable acquaintance with contemporary science, criticism, and philosophy. Beginning with the evolution of the universe she moves along through the various sciences to the emergence of man and then proceeds to show that the history of religion is the story of man's attempt to satisfy his soul's unrest. The conclusion of the author's study might be summed up in the words of Augustine, "Thou, O God, hast made us for Thyself, and the heart can find no rest till it find repose in Thee."

The Development of Modern Catholicism by Fathers Knox and Vidler (Morehouse. 1933. \$2.25) has an introduction by Dr. Frank Gavin of the General Theological Seminary, who says that the reader's "heart and mind will be moved to a renewed loyalty to Catholic truth and Evangelical principles." The influence of Darwinism and Biblical criticism is splendidly treated, showing that for the most part, the early leaders of the Catholic Movement were alive to the implications to these new studies. The treatment of *Lux Mundi* and its importance in the Movement is worth the price of the book to those who read *Lux Mundi* 30 years ago, as I did.

In the appendix to Part I the authors have put us in their debt for their judicious outline of the treatment evolution received at the hands of the Roman Church.

The theology of the book is an attempt to think out problems which are forced on us by life, and may fairly claim to be a science no less than ethics or the natural sciences. The authors give a valuable analysis of Fr. Thornton's book *The Incarnate Lord* and Professor Taylor's *The Faith of a Moralist*, the latter being the Gifford Lectures for 1926-28.

However the future may modify the detailed presentation

of the Christian religion, the authors' conclusion is that the Catholic Faith will remain the same, that Jesus Christ is Very God of Very God, the Word that was made flesh and dwelt among us, full of grace and truth.

In a day when theology is too little studied by clergy and generally flouted by religious leaders this book comes as a warning that religion can only be poor and anæmic without theological principles and content.

In a materialistic age people forget God and think chiefly of bodily comfort and earthly enjoyment. This little book, *The Splendour of God* (Longmans, 1915. 65 cts.), written during the World War by a Religious, is a commanding appeal to lift up one's eyes to the hills from whence help cometh. If one wants a tonic in this world of things, really desires to pass through things temporal so as not to lose the things which are eternal, I recommend this little volume. The titles of the chapters are sufficient to sharpen one's interest: His Reality—Supreme Majesty—Incomparableness—Rights—Patience—Humility—Generosity—Attractiveness—Restfulness—Fullness. "Because He is all this, and more, we can know Him, love Him, obey Him, reverence Him, trust Him, have hope for ourselves, give ourselves to Him, dwell on Him, and find in Him full satisfaction."

The author's closing words are "No wonder St. Ignatius cried out in ecstasy, 'O my God, if men did but know Thee!'"

Bishop Carey's small book *Fellowship in Reality* (S.P.G., 90 cts.) went through five editions in 1930 (my copy is of that year). Invited by the S.P.G. to write it, he was greatly tempted to decline because of exacting diocesan claims; but in the preface he says, "I have something to say. I am full of conviction as to the great cry of the human heart for real and living religion . . . within a Church which is equally Evangelical and Catholic. . . ." For a couple of hours' quickening reading I can think of nothing I have read recently more effective. To his fellow-clergy as to himself he would say, "If I am to find God and help my fellow man I must have discipline, I must train myself." To the Movement-followers he would say, "Beware, lest giving of your allegiance to a movement you are led to desert the Spirit-given Church of Christ. . . . Movements after the second or third generation die down and nobody is much the better." To the individualist he would say, "Conversion without the Church is as dangerous as the Church without conversion." "Are you saved? Yes. Are you a life-changer? Yes. All this sort of positiveness leaves me cold . . . and makes me really want to get out of their company." The closing chapter on Christ in Us might be read with great profit daily for a week by all of us that we might learn that an open, "acknowledged bankruptcy of oneself does certainly bring with it a great relief and freedom." A splendid little book to have on hand to lend.

Recommended by the Rt. Rev. Frank E. Wilson, D.D.

Bishop of Eau Claire

ONE OF THE MOST interesting books I have read in many months is *The Medici* by G. F. Young. Moreover it is published by the Modern Library (1933. \$1.00), giving you an enormous amount of good reading for a dollar. Much new material seems to have come to light about this remarkable Medici family and the author depicts them in quite a new light. His picture of Giulio de Medici, Pope Clement VII, with whom Henry VIII of England had his difficulties, is exceedingly significant to those who are interested in the English Reformation. Also the section on Catherine de Medici is highly important, showing her in quite a different character than that in which controversialists have usually portrayed her. The whole romantic story of Florentine influence in art, literature, music of the Renaissance period is delightfully told, interspersed with discussions of artistic masterpieces which make them live all over again.

Another exceedingly interesting and informative book is *The Romance of the Book of Common Prayer* by Francis G. Burgess (Morehouse, 1930. \$1.50). It is very different from the usual histories of the Prayer Book. It is a story rather than a liturgical exposition. Where do the various prayers come from? Out of what circumstances did they arise? For instance, the committal in the Burial Office, "in the midst of life we are in death, etc." was in the Middle Ages a midnight hymn and also a war song. One's imagination is stirred in the reading. It tells us that the Prayer Book is not someone's pious composition but is a collection of devotional expressions which grew out of real needs. Quite worth reading.

The last series of Hale Lectures of the Seabury-Western Seminary have just come out in printed form under the title *The Social Implications of the Oxford Movement* by the Rev. W. G. Peck (Scribner's, 1933. \$2.50). This will prove a lasting contribution to the literature of the Oxford Movement. The author is a scholar and a thinker. Parts of the book call for close reading. It is full of real meat. Certainly it should lay to rest once and for all the idea that the early Tractarians were reactionaries interested only in ecclesiastical frills and opposed to social progress. This book presents convincingly the larger prin-

ciple of a Christian Society to which they dedicated themselves.

If you haven't read Harold Lamb's book, *The Crusades* (Doubleday, Doran, 1930. \$3.00), you ought to do so. It is not new but it is excellent. Few people seem to realize the significant consequences of the Crusades. They were not merely a series of war-like adventures. They turned Europe inside-out, broke the back of the feudal system, opened a new world, set in motion the impulses which culminated in the discovery of the western hemisphere, the Reformation, the Renaissance. This author gives a fascinating account of the events of those two colorful centuries, with all the glamor of chivalry and at the same time with due recognition of the evils which accompany religious wars. I read this book some time ago as an antidote to Konrad Bercovici's disgusting travesty on the same subject.

By way of variety let me recommend another book to every American who is interested in the welfare of his own country and its place among the nations of the world. Charles A. Beard in his *The Navy: Defense or Portent?* (Harper's, 1932. \$2.00) has collected an amazing mass of documentary evidence on the subject of armaments propaganda. Those who were startled by Fr. Widdrington's recent articles in THE LIVING CHURCH on the Armaments Racket will find themselves similarly stirred by the revelations in this volume. We like to think that public opinion rules the world. Never has there been such strong sentiment for international peace, yet it seems to be frustrated at every turn. This book indicates one of the reasons why. I wish it might have a very wide reading.

Finally, a special recommendation to the clergy. There is a series of little booklets printed in England and written by the Rev. James Wareham called *The First Books* (Association for Promoting Retreats. 10 cts. each). There are 10 of them—*About Praying*, another *About Believing*, another *About Worshipping*, another *About Being Confirmed*, and so on. They are the best things of the kind I have ever seen—concise, direct, simple, practical, and interesting. They are splendid for handing out to inquirers—well printed and easy to read, illustrated with simple diagrams to supplement the printed teaching. May we have more of them.

Recommended by the Rev. Frederick C. Grant, D.D.

Dean of Seabury-Western Theological Seminary

THE OLD EXCUSE, "I have a book," may hold good in some families, especially bookish families, such as sometimes inhabit rectories or dwell in academic neighborhoods. On the other hand, the rule seems to apply that those who have a few books always want more, and those who have many are never satisfied. Fortunately, in spite of the "depression" the publishers continue to obey the NRA slogan and "do their part." Tables in the book stores are loaded this winter with choice and delectable offerings, and so the shopper who is looking for a gift for a birthday, or for a "nice book to send the rector before Lent," or to buy one for himself will find a wide range of choice spread out before him.

It is certainly to be hoped that there are many families in the United States who have not so many books on their shelves that a few more would be unwelcome. And so the question arises for the shopper, "Must they be new books? Or may I take the chance of giving a good last year's book or classic which John or Mary may already have read?" The true book-lover will be almost certain to answer the second question in the affirmative. What are the odds? We already have four copies of Shakespeare and wouldn't think of parting with one of them as each has its own peculiar association—not to mention sundry annotations in margins and elsewhere which carry us back over the years, from time to time. We have likewise three or four Prayer Books similarly precious in their associations; while as for Bibles we haven't begun counting them.

So how about heading the list of books with a good leather bound Bible or a beautifully printed leather Prayer Book or perhaps a copy of the Church Hymnal? People used to give such gifts and there is good reason for believing that they would be welcomed and appreciated still.

Among the outstanding general books which may very well live on, having added somewhat to the total wealth of English literature, I would set down among the first James Truslow Adams' *Epic of America* (Little, Brown, \$2.50), now, I believe, in a new edition at a reduced price. I know no other book that gives one quite the *feel* of the grand adventure and the steady onward march of conquest writ large in our history that this book gives the reader. Another really great book of the present day is Vera Brittain's *Testament of Youth* (Macmillan, \$2.50), an autobiography of the War years and since. It will have more influence on the side of peace than many a learned treatise; and it is a really penetrating interpretation and unfolding of the inner mind of many a youth and middle-aged person of our generation.

But perhaps our purchaser of gift books has already made up his mind about general literature and goes on into the section devoted to religious literature. It is really quite a section and deserves, in fact, a room to itself. It was announced not long ago at the National Publishers' convention that in spite of the depression religious books continue to be the best sellers, next to fiction, and certainly the present output of religious books, in spite of the depression, seems to bear this out.

First of all, here is a table with some fascinating titles dealing with science and religion: There is Bishop Barnes' *Scientific Theory and Religion* (Macmillan, \$4.00), one of the greatest of the series of Gifford Lectures, a magnificent survey of modern science. True, Bishop Barnes is a scientist rather than a theologian, and his theology is not all that it might be; but that should not blind us to the immense value of his study of modern science as a whole and its bearings upon theism and religious faith. Another new one is Dean Inge's *God and the Astronomers* (Longmans, \$4.00), in which he deals with the problems of a physical universe steadily running down. The book is written in the characteristic style of the great and by no means gloomy dean. Some of the latest popular books on modern science ought also to be mentioned: Prof. A. Eddington's *The Expanding Universe* (Macmillan, \$2.00), Sir James Jeans' fascinating survey,

The New Background of Science (Macmillan, \$2.50), and Prof. William Bragg's *The Universe of Light* (Macmillan, \$2.50). These are all readable as well as reliable.

Turning now to more strictly theological books, there is Professor Hallock's excellent new edition of Dr. Hall's *Theological Outlines* (Morehouse, \$3.00), a handy book of reference as well as a most useful text-book; printed, too, in superb style. Professor Dunphy's *The Living Temple* (Morehouse, \$1.75) is written with characteristic vigor and vivacity. Prof. E. W. Lyman's *Meaning and Truth of Religion* (Scribner's, \$3.00) is a tremendously important, systematic work in close rapport with modern scientific thought; as is also Professor Wobbermin's *The Nature of Religion* (Crowell, 1933. \$3.50), which has recently been translated. These are good books for men who like to sit down to a book which promises stiff intellectual exercise for a week or two until it is mastered. Stewart Means' *Faith: An Historical Study* (Macmillan, 1933. \$2.50) is an interesting recent work and so is Professor Baillie's *And the Life Everlasting* (Scribner's, 1933. \$2.50), and if I were thinking of giving a good book to a person who likes to read solid theology I would certainly find out if he has read or possesses that fine volume entitled *Essays Catholic and Critical* (Macmillan, 1930. \$4.25).

THERE ARE SEVERAL excellent recent books in the field of Old Testament. Robinson and Oesterley's *History of Israel* (Oxford, 1932. Each, \$3.75) in two volumes is the latest and best thing we have on the subject. Supplementing it one also ought to read their earlier volume *Hebrew Religion, Its Origin and Development* (Macmillan, 1930. \$2.50). Of course, if one has not read Peake's *People and the Book* (Oxford, 1926. \$3.50) that ought by all means to be added to the list. Or Professor Simpson's *The Psalmists* (Oxford, 1926. \$2.50), or Welch's *The Psalter* (Oxford, 1926. \$1.75). All these books with the exception of *Hebrew Religion* come from the Oxford University Press and are just about perfect in typography and format. They also publish S. H. Hooke's *Myth and Ritual* (1933. \$3.00), a brief, readable, collective volume approaching the Old Testament from the vantage point of the newest archeological and religious-historical researches in the Near East. For the preacher who intends using the Old Testament, Dr. H. E. Luccock's *Preaching Values in the Old Testament* (Abingdon, 1933. \$2.00) is very suggestive, as is also his *Preaching Values in New Translations of the New Testament* (Abingdon, 1928. \$2.00). The *Short Bible* (University of Chicago Press, 1933. \$2.00) is a book of selections from the "American" translation, by Dr. Goodspeed and the late Professor Smith. Its greatest value lies in its chronological arrangement, and the splendid brief prefaces to the several books. These give the general reader the right historical setting and approach to the biblical books. Bruce Curry's *The Bible and the Quest of Life* (Oxford, 1933. \$1.75) shows how the Bible relates to modern problems of life—since it deals with questions that are really perennial.

P. C. Sands' *Literary Genius of the New Testament* (Oxford, 1932. \$1.75) is a brief but interesting book. E. F. Scott's recent *Literature of the New Testament* (Columbia University Press, 1932. \$3.00) is, of course, written with the characteristic scholarship of one of our greatest New Testament experts. Prof. A. C. Clark's critical edition of *The Acts of the Apostles* (Oxford, 1933. \$7.50) will attract those whose scholarly interests lead them in the direction of the manuscript text—Professor Clark has just about rehabilitated the so-called "Western" text once more. Part I of *The Beginnings of Christianity* is now complete with the publication as Volumes IV and V in the series of Lake's and Cadbury's *Translation and Commentary on Acts* (Macmillan, 1933. Each, \$5.50). It is the most important work on Acts to appear in many a year. On form history, the new German method of Gospel study, much use ought to be made

of Prof. Vincent Taylor's *Formation of the Gospel Tradition* (Macmillan, 1933. \$2.00)—an excellent introduction to the whole field, supplementing Professor Easton's *Gospel Before the Gospels* (Scribner's, 1928. \$1.75). Of a more general nature mention might perhaps be made of my own *Growth of the Gospels* (Abingdon, 1933. \$1.50) (see Psalm 49: 18b).

Sir Frederic Kenyon has two fascinating recent books: one is entitled *Books and Readers in Ancient Greece and Rome* (Oxford, 1932. \$1.50); the other is *Recent Developments in the Textual Criticism of the Greek Bible* (Oxford, 1933. \$2.50). The former will make a real appeal to the general reader who is interested in the history of books, while the latter is the best thing in print for the purpose of orientating oneself in the field of textual criticism. Other New Testament books of outstanding interest are Dean Carrington's recent *Road to Jerusalem* (Macmillan, 1933. \$1.40)—a study of the inner meaning of the life of Christ from the point of view of historical criticism; Professor Goodspeed's *Meaning of Ephesians* (University of Chicago Press, 1933. \$2.00), an elaborate defense of his theory of Ephesians as an apostolic encyclical. Prof. M. Goguel's *Life of Jesus* (Macmillan, 1933. \$6.00) has recently been translated by Olive Wyon, and is a very thorough piece of work from the point of view of conservative French Protestantism. Prof. J. MacKinnon's *The Gospel in the Early Church* (Longmans, 1933. \$6.00) is written from the liberal Protestant point of view and supplements his *Historic Jesus* (Longmans, 1931. \$6.00). Meanwhile, one of the greatest historical undertakings of all times proceeds steadily upon its way, viz., *The Cambridge Ancient History*, now comprising nine volumes of history (Macmillan, 1923-1932, Vols. 1-4, 6, 8. Each, \$9.50; Vol. 5, \$7.00; Vol. 7, \$10.50; Vol. 9, \$9.00) supplemented by three volumes of plates (Macmillan, 1927-1930, Vol. 1, \$7.00; Vol. 2, \$3.25; Vol. 3, \$3.75). The work has now reached the end of the Roman Republic, and the very next volume ought to include the beginnings of Christianity. There is no work in English more important for the general historical background of the origins of the Christian religion.

WORKS in the field of Church History there is no lack. Harris and Williams' *Northern Catholicism* (Macmillan, 1933. \$2.50) is the latest of a succession of coöperative volumes published by S. P. C. K. The general thesis is that there is a Northern type of Catholicism of which Anglicanism is representative, quite distinct from the Latin or Southern type. Dr. Williams has an interesting and valuable account of the theology of the Oxford Movement in this volume. An earlier joint volume was *Liturgy and Worship* (Macmillan, 1932. \$3.50), edited by W. K. L. Clarke, a voluminous and on the whole extremely valuable companion to the Prayer Book—though some chapters are quite out of proportion to the whole. Frs. Knox and Vidler of Cambridge have written a most fascinating account of *The Development of Modern Catholicism* (Morehouse, 1933. \$2.25), emphasizing an aspect of the Oxford Movement not so well known in America as it ought to be—its critical, historical, and philosophic side.

It is not too late, indeed it is quite appropriate, that in this first year of the second centenary a history of the Oxford Movement should be on our list, some such work as Ollard's *Short History* (Morehouse, 1933. \$2.10), which is now in a new edition, or Dean Church's classic treatise, or the brilliant work of Yngve Brilioth, the historian of Upsala. (By the way, having mentioned Upsala, have you seen Archbishop Söderblom's *The Mystery of the Cross* (Morehouse, 1933. 50 cts) and *The Nature of Revelation*, now available in English translations?) Another interesting book on the Oxford Movement is Prof. J. E. Baker's *The Novel and the Oxford Movement*, published by Princeton University Press (1932. \$2.00).

Two more books deserve mention even in this by no means exhaustive list, Sir J. A. R. Marriott's recent *Life of John Colet* (Methuen, 1933. 6s.) and Prof. C. C. J. Webb's *Study of Religious Thought in England from 1850* (Oxford, 1933. \$2.75). Another capital survey of English religious thought is

Church and People by S. C. Carpenter (Macmillan, 1933. \$4.25). It covers the period from the French Revolution to *Lux Mundi*.

Professor Brightman's *Moral Laws* (Abingdon, 1933. \$2.50) and Professor Kirk's *Threshold of Ethics* (Skeffington, 1933. 3s. 6d.) are both good; the latter ought to be read by everyone who has read Lippmann's *Preface to Morals*. And, by the way, there is another excellent book on Christianity and Philosophy by the Welsh writer D. M. Edwards. It bears that title exactly, *Christianity and Philosophy* (Scribner's, 1933. \$3.00), and is an example of high, sustained, and noble thinking upon the great questions of life and knowledge.

Coming now to the table on which we find the books devoted to devotional life and practical religion let us look into Archbishop Albin Goodier's *Inner Life of the Catholic* (Longmans, 1933. \$2.00), an intentionally self-revealing and intimate study of the intellectual and spiritual life of a modern Roman Catholic. *Prayers for Schools and Colleges* is a useful collection by J. B. Bernardin (Gorham, 1933. \$1.50). Dean Inge's *Things New and Old* (Longmans, 1933. \$1.50) is one of the best books on personal religion we have seen. The Rev. J. G. Gilkey's *Managing Oneself* (Macmillan, 1932. \$1.75) is excellent. Other titles that ought to be added are Evelyn Underhill's *The Golden Sequence* (Dutton, 1933. \$2.00), Bishop Knight's *Fulfilling the Ministry* (Macmillan, 1933. \$2.50), Seyzinger's *Glory of Priesthood* (Morehouse, 1933. \$1.75), Fr. Bede Frost's *Priesthood and Prayer* (Morehouse, 1933. \$2.60), and Fr. Congreve's charming little *Legenda Monastica* (Morehouse. \$1.40). For a parish clergyman Professor Holman's *Cure of Souls* (University of Chicago Press, 1932. \$2.50) will prove stimulating and suggestive. Oh, yes, we mustn't overlook Canon Douglas' translation of the *Benedictine Breviary, The Monastic Diurnal* (Oxford, 1932. Cloth, \$4.00, Morocco, \$6.00), a gorgeously printed little volume which any student of liturgies would certainly treasure, nor his beautiful volume of poems, *The Midnight Mass* (Oxford, 1933. \$2.00). The two latest volumes of the Hale Lectures, J. R. Oliver's *Pastoral Psychiatry and Mental Health* (Scribner's, 1932. \$2.75) and W. G. Peck's *Social Implications of the Oxford Movement* (Scribner's, 1933. \$2.50) ought to be in every clergyman's library. Oh, yes, and a book for the preacher; let us put down F. W. Boreham's *The Drums of Dawn* (Abingdon, 1933. \$1.75), which Bishop Stewart is highly recommending. His recommendation of anything in the field of homiletics—not to mention other fields in his omnivorous reading—is all that could be asked.

Or is your intended recipient musically-minded? Then by all means give him or her Prof. C. S. Terry's new little book *The Music of Bach* (Oxford, 1933. \$1.25); *Multum in parvo*, and exquisitely printed. Or is your friend a student of English literature? Then by all means have a look at Sir Paul Harvey's *Oxford Companion to English Literature* (Oxford, 1932. \$4.50), which is not so much in little as it is a whole lot of book (and what a book it is!) for an extremely low price, so that it is really within the range of most students.

Before we finish the list let us think for a moment. Isn't there someone who would enjoy Chambers' new *Oxford Book of Sixteenth Century Verse*? (Oxford, 1932. \$3.00)—fascinating and fully up to the standard of the Oxford series. And let us also take a look at Sanders' and Nelson's *Chief Modern Poets of England and America* (Macmillan, 1929. \$3.00; college edition, \$2.25), a text-book but extremely readable. There is also now a new edition of Monroe and Henderson's *The New Poetry* (Macmillan, 1932. \$3.00; college edition, \$2.25). Finally, we simply must add A. E. Housman's charming little volume, containing just one exquisite lecture, *The Name and Nature of Poetry* (Macmillan, 1933. \$1.00), by an author who is himself a real poet.

We haven't begun to look over *all* the new books, let alone even glance at all the *good* books, new and old; but at least we can guarantee this: Not one of the books we have mentioned is unworthy a place on the list of even the most exacting shopper.

Recommended by the Rev. B. I. Bell, Litt.D.

Canon of the Cathedral of St. John, Providence, R. I.

THE ONE THING needed by a clergyman, more than anything else, for the welfare of his intellectual life, is books—books which have to do with spiritual, political, economic, and educational developments in the interesting and exciting world of today. If the laity are thinking of Lenten or Easter gifts for the pastor, let them not give novels or books of poetry or even general biography. He can get at those through public libraries. Buy him a book in his own special field. I have been asked to suggest a few volumes newly published, any one of which would probably be welcomed in any rectory. And if the parson gets none of them as a gift, he may without regret beg, borrow, or steal these volumes, or even buy them if and when the hard times get a little softer. Also, the layman who buys one or more for his pastor might dip into them first himself.

1. *And the Life Everlasting*, by John Baillie, Professor of Theology in the Union Theological Seminary (Scribner's, 1933. \$2.00), is more than a treatise on life after death, although it is admirably that, full of suggestion for thought as well as for sermons.

2. *Karl Barth and Christian Unity*, by Adolf Keller, Professor in the University of Zurich (Macmillan, 1933. \$2.75). Barth is the most important Protestant thinker in Europe today. He has blown up "social service religion" and "Liberal Protestantism" with the dynamite of his "crisis-theology." This book tells the result of his movement on religion in various countries. A stimulating treatise, excellently translated.

3. *The End of Our Time*, by Nicholas Berdyaev (Sheed and Ward, 1933. \$2.25). The author, a Russian philosopher, exiled once by the Czar and again by the Soviets, is possibly the most learned and distinguished member of the Russian Orthodox Church. He lives in Paris. In this book he tells what he is sure is coming on the earth as "modern civilization" rapidly dies. Secular material, treated with deep religion. Being widely read by our most distinguished people.

4. *The Development of Modern Catholicism*, by Knox and Vidler (Morehouse, 1933. \$2.25). This book must be read, sooner or later, by every Anglican priest who is serious about his job. The combination of Catholic religion and modern thinking is the subject. The authors are legitimate descendants of the *Lux Mundi* group, and members of the Cambridge University set of "Liberal Catholics."

5. *The New Morality*, by G. C. Newsom (Scribner's, 1933. \$1.75). The master of a Cambridge college lays Bertrand Russell and the other "sex-freedom" moralists (or immoralists) quite low with their own ethnological weapons, and then belabors them "even unto Harosheth of the Gentiles." It was high time for this book, after too much pseudo-scientific licentiousness.

6. *The Hope of the World*, a collection of twenty addresses by Dr. H. E. Fosdick, pastor of the Riverside Church in New York (Harper's, 1933. \$1.50). Plain, practical sermons, of great shrewdness, for healthy-minded people. No trace of mysticism in them, and to that extent defective; but highly suggestive to any preacher.

7. *God, Man, and Society*, by V. A. Demant (Morehouse, 1933. \$2.00). This is an introduction to Christian Sociology, by one of the leaders of the Anglo-Catholic School of Sociology, dealing with economics and politics in the light of Christ and the Church. Nothing wild about it, and very little that is too tame.

8. *Report of the Oxford Movement Centenary Congress in London and Oxford* (Morehouse, 1933. \$1.75). All the papers and most of the sermons delivered at the largest and most enthusiastic meeting of "Episcopalians" ever seen anywhere.

9. *St. Thomas Aquinas*, by Gilbert K. Chesterton (Sheed and Ward, 1933. \$2.00). With all his brilliancy G. K. C. writes a popular introduction to "the Dumb Ox" whose theological achievement and influence on thought can hardly be over-emphasized. Especially timely now that neo-Thomism rapidly

becomes the "movement of the moment" in European universities.

10. *The Challenge of Humanism*, by Louis J. A. Mercier (Oxford University Press, 1933. \$3.00). Now that "naturalism" is appearing more and more a bankrupt philosophy, this book is immensely valuable. It shows how "modern thought" went to pieces and what is coming in its stead, overseas and in America. The author was crowned by the French Academy. This book is in English.

The Right Attitude to Lent

ONE DOES NOT need to advocate a program for Lent so much as to urge a disposition towards it. If we look at our spiritual privileges aright we shall be glad to get away from the noisy clatter of society, the hard machinery of business, and the cold search for knowledge, just as a booklover who has been compelled to do other things is grateful for a book and a nook in which to enjoy it.

Devote a certain time each day to talking with God, telling Him everything and seeking His divine help in your problems.

Read or, better, study your Bible daily. Give up light reading in order to make this possible. For example, take one Gospel and make yourself familiar with Christ's earthly life and how He went about doing good.

Try to make Lent a spiritual adventure, like a trip into the woods or a visit to some place of beauty.

It is only as we search for the deeper truths in religion that we are able to comprehend the wonderful sunrise of Easter Day. Religion like other pursuits gives her rewards to those who seek.

—Selected.

Lent

LET ME URGE, with all the power I have, that we make Lent a real time of prayer and abstinence this year. Our Lord promised us "life, and more abundant life." We have gone so astray that for years we spoke of it as the more complex, not the more abundant life. We were forever talking of the "complexities of modern life." Now, having completely lost the way, our favorite word by which to characterize life is the word "confusion." That is what we have done with what our Lord gave. More people feel that than ever before; they are thinking about God and His way of life as never before. I beg every one of us, therefore, to make this Lent the time of times for aiding all such to find God and all the rest of us to find Him more completely. I suspect our clergy much prefer a full and rich observance but, because of lack of encouragement and support by our lay people in the past, are apt to say, "Oh, what is the use," and go through with a perfunctory program which offers neither light nor leading and is not much more than the usual routine the year around. May we all make Lent all it could and should be!

—Bishop Mitchell.

The Lenten Rule

NO SEASON OF THE CHURCH is so beneficial to the growth of the soul as Lent. It is the time of gathering up the tares and rubbish which may mar our characters, for doing some deep ploughing of repentance, and planting the seed of virtues. But we will remember that *our* Lent will produce what *we* strive for. No effort, no fruit. But it does seem advisable in making up our Lenten rule to start in to do things we intend to keep up after Lent, for all our lives it may be. Certainly the Three Precepts of Prayer, Fasting, and Almsgiving should govern our rule. Weekday Masses, Friday evening instruction, denying ourselves something each day that we may have more with which to do alms, are the sure ways to a good Lent. Money does not always indicate progress in virtue, but certainly the amount of an Easter offering is indicative to self of the real denial which has been practised during a Lent. Fasting and Almsgiving should always be linked together, else Fasting will have had no practical end, and Almsgiving lack its fullest meaning.

—From Brooklyn, N. Y., Parish Leaflet.

Some Thoughts on Confirmation

By the Rev. Howard Chandler Robbins, D.D.

Professor of Pastoral Theology, General Theological Seminary

THANKS IN PART to the thoroughness with which the matter is being discussed in the columns of *THE LIVING CHURCH* it now appears likely that at the next General Convention the placement of clergy will receive the attention it deserves. But there is one phase of the matter which as yet has escaped attention: the relation of a bishop to his own candidates for Holy Orders. If the tragedy of misfits in the ministry is to be avoided, the beginning must be made here. Our bishops must know the qualifications of their candidates. In some instances they know them well. In other instances they scarcely know them at all. It is notorious that there are cases where bishops would not recognize their candidates if they met them on the street, and that candidates are sometimes obliged to wait weeks before they are accorded fifteen-minute interviews with their preoccupied fathers in God. This is in striking contrast to the relation between most diocesan bishops and their candidates in the Church of England. I once spent nearly a week with the Bishop of Ripon conducting a retreat for his ordinands. He had twenty of them under his own roof during the entire period, cancelled other engagements and was with them morning, noon, and night.

The answer will of course be made that the bishops of our larger dioceses are too busily engaged with a constant round of episcopal visitations to have time for their candidates. But need they be? William White, first Bishop of Pennsylvania, protested in his *Memoirs* against "the supposition in the minds of many, that a bishop should always be engaged in visitations." He found it contrary to the usage of diocesan bishops in all ages and "inconsistent with a learned Episcopacy." No doubt Bishop White greatly undervalued the importance of confirmation; he himself had never been confirmed. But there must be a happy medium between the scholarly retirement of some of our early bishops and the present system in which, unless he has a suffragan to assist him, a diocesan bishop's appointments for confirmations are a first mortgage upon all his Sundays for six months at a time.

May I present this thorny problem for consideration in your columns? It seems to me that it is of first importance, and that with a good will some solution may be found. Some of our most able, conscientious and consecrated bishops have broken under the strain of the intolerable pressure upon their time and gone to their graves when under more nearly normal conditions they would have been in their prime of usefulness and power. In the Eastern Church the priest administers the rite of confirmation. In the Western Church it is usually but by no means invariably administered by bishops. Special delegation from the Pope has often been granted to missionaries who were simple priests, as in the case of the Rev. John Carroll of Maryland. It would mean much if the Anglican communion would conform its practice in this matter to that of the Universal Church, and, while regarding the bishop alone as the ordinary minister of confirmation, provide that by special delegation priests may be made its extraordinary ministers.

For such a reform we must wait for the united action of all the Churches of the Anglican communion, and the proper place to inaugurate formal discussion of it would be the Lambeth Conference of 1940. In the meanwhile one thing could be done which would greatly relieve the situation in the American Church. Our bishops might designate certain parishes and missions in which they propose to administer the rite of confirmation and ask the ministers of adjacent churches to bring their candidates thither at an appointed time. In subsequent years other parishes and missions could be selected, so that in the course of five years every church and chapel in the diocese would be covered. It seems to me that the advantages of this plan are obvious. A bishop would have four-fifths of his time ordinarily spent in confirmations free and at his own disposal for other needs of the diocese, and for visitations not involving confirmation. He could go where he is

most needed, not where an iron routine has bound him to go. His preaching could be more varied, his preparation for it more adequate. The members of the confirmation classes would be made aware that confirmation is more than a parochial matter, that they are members not merely of a parish church but of a diocese and of the Church Universal. And in the matter of the placement of the clergy, our bishops would have more time to know their clergy and to become acquainted with their candidates.

The Life of Prayer

(Continued from page 462)

because they themselves had become great under loving experience. But for us, and in our measure, it is a great experience also. God gives us, perhaps at the beginning of our spiritual career, sensible joy in the practice of religion. None of us can ever forget the sense of peace that followed our first Confession. There was a joy in our First Communion that we shall always remember.

The devotional practices gave us absorbing happiness. Our prayers were conscious adventures. No doubt we had in those first years a spiritual father-in-God, who knew and understood us as no one ever has before or since. But as the years went on many—and at times all—of these joys seem to have ceased. The old father-in-God is no longer on earth. The old enthusiasms are not with us to stimulate us. We seem to be so frightfully alone—alone in our dangers and difficulties. It is as though we had started out in a glorious morning, and walked until the day had changed and gone gray and dreary. We look for some one to have pity upon us, but we find no man, neither find we any to comfort us. We are hanging on by our wills. And it grows darker. What does it all mean? There is nothing to be afraid of. This experience of ours is everyone's experience. It only means that we are grown up, and growing on. The life in prayer, if we have developed it, will stand by us now. The confessions that we make now have all the more merit, the Communion have all the more efficacy, the devotional practices have all the more profit just because they are offered now in pure, disinterested, and selfless devotion.

The loneliness, endured with fortitude, hardens and conditions us and enables us to give to others unconsciously the very comfort we are denied ourselves. The life in prayer carries us on through this night of the soul. The strength and integrity and stability that are the prizes of fidelity in darkness are becoming ours. The night wears on. The sense of the Presence of God returns as the dawn of a new morning. And it shines more and more unto the perfect day.

Prayer and Action

BISHOP MCKIM, former Presiding Bishop of the Japanese Church, recently told this story of the Alaskan missionary doctor, Dr. Grafton Burke: During the winter months an Indian runner came to Dr. Burke with the word that a foreigner was lying in the snow at a point some fifty miles away. Dr. Burke at once harnessed his dog team and set forth. He found the famous Arctic explorer, Stefansson, near death from double pneumonia. The explorer recovered. As he was leaving the hospital he said to Dr. Burke: "Money cannot repay what you have done for me. You have saved my life. But I should like to make one criticism. You would accomplish more if you did not spend so much time in religious work, and in prayer." Dr. Burke replied: "If it had not been for prayer I should not be here, this hospital would not have been here, and you would be lying dead in the snow."

—Mountain Province Churchman.

IN THE CHURCH OF ENGLAND, my brethren, it is simply absurd, if it be not wicked, to talk of "priestcraft," and of the danger of any undue exercise of the power of the clergy. If there be a danger threatening the Church, and I am not saying there are not many dangers—assuredly it is not *here*.

—Archdeacon Denison.

Religion in the Foreign Legion

By Warwick Lodge in the "Church Times"

ONE OF THE THINGS which surprised me most, when I enlisted into the French Foreign Legion, was that a number of truly religious men were to be found in its ranks. One or two were genuine saints.

The atmosphere of the Legion either kills or intensifies one's spiritual life. There are no half-measures. It is "Cæsar's household." There is no "chaplain to the Forces" in the French army, no "Church Parade"; there is nothing to give the insincere Christian a camouflage of smugness. A man may keep his religion and suffer for it, or he can cast it aside. He has to do one or the other. There is no compromise. The Legion makes great saints or great sinners.

This is not surprising if one gives a moment's thought to the matter. The atmosphere in the Foreign Legion is purely pagan. To many of the men, the names of the Deity are only a number of expletives. The authorities do nothing whatsoever for the men's spiritual welfare. Consequently, a man, no matter what his creed, whose faith is built on rock, will grip all the tighter to his "foundation," whereas he whose religion is built on sand will not survive very long.

The greatest saint I ever met was a middle-aged German peasant, who had been brought up in the faith of the Russian Orthodox Church.

To my mind, it takes courage to make the sign of the Cross and to say grace at meals in a room full of Legionnaires. To my mind, it takes rather more than ordinary courage to kneel down in a barrack-room, if there is no other place available, and to say one's prayers, to a concert of vilification, and when the man in the next bed purposely breaks out into the most obscene of lewd songs, and sings it to a hymn-tune. It strikes me as being rather above the average for a man, whose total income amounts to something less than 20 shillings a month, to give up smoking in order to send 12 shillings each pay day to the work of a missionary brotherhood.

Yet Fritz Ivo Hilde did all these things, and more besides. I have seen him abused, mocked, reviled, and even spat upon. And he never replied with an angry word or look. He did not know the meaning of fear, as the blaze of decorations on his tunic showed, and he was probably the most muscular man in the battalion. He was meek, in the true sense of the word.

I asked him, one day, why he joined the Legion instead of a monastery. He replied, "I like a soldier's life. Besides, I have not the necessary fervor and humility."

Cholera broke out in the village of Ain Ouarka. Doctors, nurses, and supplies were rushed by airplane, but the dreaded scourge had secured its grip, and four trained nurses were among the first to be swept away. Hilde volunteered for service in the native quarter, where the ravages were incredible.

Two of the doctors died in combatting the plague, but Hilde seemed to bear a charmed life and to be utterly tireless in the service of the sick. He seemed able to go without food or rest for days on end. Perhaps he had meat to eat that we know not of.

When the outbreak of cholera was over, by order of the Governor-General, Hilde was given the Legion of Honor—a distinction almost unheard of for a private soldier. The investiture was held in the square of the Main Dépôt of the regiment in Sidi bel Abbes, with all due pomp and ceremony, before over 1,500 troops.

Two days later, a lorry-driver, under the influence of drink, took a corner too widely, and the vehicle mounted the sidewalk, crushing Hilde against the wall. As the stretcher was carried through the gates of the military hospital, Hilde raised himself on the pillow, and smiled.

"My God . . . my Lord . . . Brother," he said in German.

Even in the 20th century there are men fit to stand beside St. Stephen, St. Andrew, St. Polycarp, and Robert Dolling.



Churchwomen Today

Ada Loaring-Clark, Editor

ENQUIRIES have come to me frequently during the past few months regarding the multiplicity of women's organizations in the parish and asking for any information I may have in regard to simplifying or unifying such organizations. Not once but many

Unifying Women's Organizations

times we have heard clergymen and lay-people say: "Too many organizations—we are over-organized." A general movement is being developed to unify women's organizations in dioceses and parishes. What is the plan, what is the value of unified organization as applied to parishes? We know that missions, adult education, Christian social service are all-important and must be emphasized. The ideal is that every woman in every parish should be informed as to the objective of the parish in respect to these phases of work and education, and should be prepared for carrying out that objective. Where you have several organizations, say parish guilds for specific objects, both senior and junior; woman's auxiliary branches; altar chapter; circles; etc., consider merging all of these under one organization, call it what you will. Many prefer the name *Woman's Auxiliary*, because it is the largest and oldest organization for women in our Church. How shall we make satisfactory changes that shall develop increased efficiency?

IN MANY PARISHES a unified organization has been effected by: 1, Calling together the officers of all existing women's organizations and presenting to them the plan and value of one central organization for women. 2, Call another meeting

Organization

of all women in the parish and, presuming a favorable vote, after due inquiry and discussion, proceed to unify your organizations. 3, Let the rector appoint or the women elect, whichever seems advisable, the general officers: a president, vice-presidents, secretary, treasurer, devotional secretary, educational secretary, U. T. O. custodian, missionary box secretary, C. P. C. secretary, social service secretary, and such other officers as may be needed to care for local work. 4, At this general meeting draw up a budget of money that will be needed to finance the work assumed by the women of the parish, together with a sum set aside for miscellaneous items that may arise during the year and which cannot be foreseen. Dues for all organizations should be eliminated.

MAY WE suppose a parish of about one hundred women communicants, active and inactive? These divided into five groups will give twenty women to each group. These groups you will call circles, chapters, guilds, etc., and give each one a specific

Group Divisions

name. It will be necessary to duplicate the general officers in each group. The general treasurer will advise the groups as to their share in the budget. Say a budget of \$600. This will give each group the responsibility of raising \$120 yearly or \$10 a month, thus making each group responsible for its share in the budget. The ideal thing, of course, is that the budget be raised by voluntary gifts, but as the ideal does not always exist, we still must resort in many parishes to earning the money necessary to care for our activities.

Members of altar chapters and possibly those of other parish groups, should be drawn from each group and the central organization will be responsible for the upkeep of that work. It will have been included in the budget. Such organizations as the G. F. S. and the Daughters of the King will report their activities at the monthly meeting. Also representatives of other groups.

It is not easy to compress into the space at my disposal all I would say regarding the unification of women's organizations in a parish, but if there are any who would like more information I should be glad to reply to their questions.

Cameos of Modern Prophets

Bertrand Russell

By the Rev. Albert E. Baker

Visiting Lecturer, Berkeley Divinity School

EARL RUSSELL prefers to be known and described by the name which his writings have made famous all over the world: Bertrand Russell. It is safe to say that he exercises an influence more penetrating and universal than that of any other living writer, particularly on the young, and especially on the inhabitants of colleges and universities. In India, China, and Japan, in England and all the countries of the British commonwealth, as well as in Europe and America, his is a name to conjure with in all "intellectual" circles.

His popularity is due, in part, to the fact that he has suffered for his unconventional views, but mainly to the fact that he is the master of a beautiful and lucid style. Many writers on philosophy are certainly obscure, whether or not they are profound, and seem content to write "jargon." Bertrand Russell is able to express the acute judgments of a distinguished mind in epigrammatic and scholarly English which it is a delight and stimulus to read.

He was one of the comparatively few members of the English upper classes who were pacifists during the Great War. In that he was outspoken and unashamed. Trinity College, Cambridge, dismissed him from his lectureship there, and at one time his rooms and private papers were searched by order of "the competent military authority," who happened to be his brother. Of late years he has been responsible for an eccentric co-educational school, in which the mental atmosphere has been definitely atheistic. He sent an advertisement to the London *Times* for a house-keeper for the school, stating that applicants must be atheists. The *Times* declined to insert the advertisement. He has suffered for his convictions, then, *but not very much*. Inconvenience would be a better word than suffering to describe his experiences.

Bertrand Russell identifies logic with mathematics, and holds that philosophy should be merely an inclusive statement of the results of science. His own philosophy, however, does not keep strictly within those limits. He believes that reality consists of *sensa*, the elementary "objects" of which our senses are aware: colored shapes, sounds, smells, and so on. A "thing" is a number of *sensa* collected at one point of time; a "mind" is a number of *sensa* at one point of space. These *sensa*, then, are the *data* both of physics and psychology. So far as I know, this curious and obscure analysis has not been accepted by any philosopher of standing. It follows that what is real is neither mental nor material, in the ordinary meaning of those words, and that the world is completely pluralistic, "all spots and jumps, without unity, without continuity, without coherence or orderliness, or any other of the properties that governesses love. Indeed, there is little but prejudice and habit to be said for the view that there is a world at all."

The goal at which mankind will arrive if it identifies science and philosophy is described by Bertrand Russell in *The Scientific Outlook*. Science has become the pursuit of power. It is knowledge, not for its own sake, not for the sake of love or contemplation, but for the sake of exploitation. By itself it will end in tyranny and cruelty, in something joyless, without beauty, without love. It will ignore the values which make life worth living.

Bertrand Russell not only disagrees with religion, he also dislikes it. The weakest thing he ever wrote was his pamphlet on *Why I Am Not a Christian*. The truth is that, with all his cleverness, he is lacking in contact with the world of inner experience without which religion must seem but empty words. He thinks that it is a very serious defect in the moral character of Jesus that He believed in hell. That belief, he says, is a doctrine of cruelty; it put cruelty into the world and gave the world generations of cruel torture; and a person with a proper degree of kindness in his nature would not have put fears and terrors of that sort into the world. He accuses the Lord Jesus of showing a vindictive fury against those people who would not listen to His teaching. He says, also, that the story of the Gadarene swine

shows one who is omnipotent not being very kind to the pigs. Mr. Russell feels, indeed, that in the matter of virtue Jesus does not stand so high as some other people known to history. He would put Socrates and Buddha above Him.

As an atheist, who bases his beliefs on natural science, Bertrand Russell has an ingenious explanation of the fact that some eminent living scientists are friendly to religion. Science depends on endowments. Endowments are threatened by Bolshevism; therefore science is threatened by Bolshevism. Religion also is threatened by Bolshevism; therefore religion and science are allies! If a less eminent man descended to such trivialities, however, we should say that as he cannot answer Eddington's arguments he tries to impute unworthy motives to him.

The ultimate spiritual peril of atheism is that it leads to an ugly kind of complacency; the atheist thinks that nothing exists higher than himself. Bertrand Russell thinks that the faults which produce most evil in the world are those which he himself has not committed. The seven deadly sins, however, may be dismissed as condemned only by "priests and mentally enslaved women." The only test to be applied to any action is, does it increase the sum of happiness in the world? As he does not believe in immortality, the idea that life is character-building means nothing to him.

The Units of the Church

IT IS NOT ONLY the missionary privilege, but it is the Christian duty of the communicant to share penury, if penury be his lot, with the Body of Christ of which he is a member. It is not only the privilege, but also the responsibility of the parish to share with its diocese whatever it has, however small the parish income may be. It is not only the privilege, but the duty of the diocese, even though its own budget be reduced to the minimum, to share its necessity with the whole Church.

Wherever the parish cuts itself away from the larger unit by withholding support necessary to live, it is committing spiritual suicide. Selfishness destroys the right to the name of Christian. We are in danger not only of losing vast missionary opportunities in the foreign, domestic, and diocesan fields, but, even more serious, we are in danger of losing the Christian impulse which alone makes the religion called Christianity worth while.

The individual, the parish, the diocese which withholds the just share of support, however great the sacrifice demanded, is already dead to Christ, because faith without works is dead.

—Bishop Brown.

GOD THE SON

HOW CAN THEY be consistent, those who hold
The Faith that God is All, and Christ only
A man, "a teacher," not divine? How can
They harmonize the incongruity—
That says, Not God; but still the perfect man,
Not Deity; and yet a spotless life?

They must condemn the Sacred Word upon
This very point. For when the mob took stones
To cast at Him, "Because that thou being
A man maketh thyself God," with those tones
Known, to meet the threat of evil brewing,
He made reply, "I am the Son of God."

This unbelief it was, backed up with stones
For emphasis! And who but God the Son,
Could then speak love to flint, in heart and hand,
And melt it? "I and the Father are One."
And so the vital truth will ever stand—
"He that hath seen Me, hath seen the Father."

"The Father is in Me, and I in Him."
This theme a flaming beacon beam He made,
That all might see and know in Him the way
Of life, nor seek the issue to evade.
All who do not worship the Son must say,
"We worship the Father—but incomplete."

CURTIS B. CAMP.

Books of the Day

Rev. William H. Dunphy
Editor



THE NATURE OF REVELATION. By Nathan Söderblom. Translated by Frederic E. Pamp. New York, Oxford University Press, 1933. \$2.00.

IT HAS BEEN widely assumed since Durkheim wrote *Les formes élémentaires de la vie religieuse* that religion is simply a phase of man's social life and culture. This view can scarcely survive the penetrating analysis of the great Swedish theologian. Distinguishing clearly between "culture-religions" and "revealed religion" in the strict sense (that is to say, prophetic religion, found in Persian and Jewish religion), he shows that while the latter is conditioned and influenced in some measure by its cultural context, yet it owes to it neither its initial inspiration nor its ultimate development. Individual approaches toward monotheism in the area of culture-religions and polytheism have been uniformly unsuccessful. "No nature-god or culture-god has ever been able to achieve a real monotheism of universal or spiritual nature. For this achievement there was demanded the revelation of the prophets." Ample evidence is adduced for both these statements. There is an interesting, though not always clear and accurate, discussion of the "mysticism of personality" and the "mysticism of infinity" in which the writer does considerably less than justice to the mainstream of Catholic mystics.

Dr. Söderblom treats also the three chief "Portals of Revelation," i.e., the intellect, the intuition of infinity, and the urge of the ideal or the conscience, and the continuing character of revelation is dwelt upon at length. With a breadth of view which welcomes truth from all sources (religious or otherwise), the author never loses sight of the unique and absolute character of the revelation of God in Christ. W. H. D.

A STUDY OF RELIGIOUS THOUGHT FROM 1850. By Clement C. J. Webb. The Clarendon Press, Oxford, 1933. \$2.50.

THIS IS a valuable study of recent religious thought in England as affected by the philosophic and scientific trends of the day. The effects of Biblical Criticism on the outlook of religious thinkers, and the profounder issues which lay behind the discussion of Scriptural authority, the growth of non-religious Immanentism, the influence exerted by the British Idealists drawing their inspiration from Kant and his successors, the emergence of *Personal* as contrasted with *Absolute* Idealism, and the reaction alike from optimistic religious Immanentism and the Christian ethical tradition, are finely treated. The hospitality of the Anglican Church to new ideas, and the concentration of its thought upon the Person of Christ, are emphasized as among the hopeful indications of the time. There are one or two errors of fact—Bishop Colenso was not condemned for his teaching on Biblical Criticism alone, but for errors on much more basic questions, and "the restoration of intercommunion" between the English and Swedish Churches has not been effected, though the writer alludes to it as an established fact (p. 188). The work is terse yet profound and comprehensive. W. H. D.

THE NEW MORALITY. By G. E. Newsom. New York, Scribner's. 1933. Pp. 319. \$1.75.

DR. NEWSOM has subjected the New Morality and its exponents to a masterly analysis, not to say annihilation. The Christian ethic of sex and family life and the whole Christian conception of man and morality, are discussed in the light of scientific facts, instead of pseudo-scientific theory. The ridiculous statements and misleading half-truths which Bertrand Russell, Aldous Huxley, Freud, and other champions of the New Morality consider so destructive of Christianity are confronted with the actual evidence of history, biology, anthropology, and

other relevant sciences, and one almost feels sorry for the Amalekites who emerge, "covered, if not with glory, yet with meal." Perhaps the writer leans a bit too heavily at times on the old "instinct psychology," now widely questioned, but the substance of his argument is unaffected. This is the book the world (or at least the decent portion of it) has long been looking for. W. H. D.

THE NEW CHURCH AND THE NEW GERMANY. By Charles S. Macfarland. New York, Macmillan, 1934. Pp. 209. \$2.25.

WHAT IS the relation between the religious and the political movements now shaking Germany to the core? What attitude are the various religious groups and parties taking to Hitler's "reforms"? Just what is involved in the Roman Catholic concordat with the new German state? What about the factions within the German Church itself, the non-Christian Teutonic cults, and the Youth Movement? These are some of the urgent questions to which Dr. Macfarland devotes himself in his careful, and (for the most part) discriminating study of the present religious situation in Germany, its background, and its possible issues. It is a timely book, well-documented. W. H. D.

HENRY CODMAN POTTER. By James Sheerin. New York, Revell. Pp. 196. \$2.00.

THIS IS a delightful account and appreciation of one of our great bishops. It is regrettable that the writer's anti-Catholic bias has sometimes led him to cast slurs at, or pay grudging tribute to, men who are venerated by the rank and file of Churchmen, regardless of their shade of Churchmanship (e.g., Morgan Dix, Fr. Huntington, Fr. Sills, etc.). The chapter "Manners and Monks" suggests that a little supplementary study of both might not be superfluous. Apart from such defects, the book is one of real merit. W. H. D.

SUNDAY IN TUDOR AND STUART TIMES. By W. B. Whitaker. Houghton Publishing Co., London, 1933. 7/6.

NOW THAT the question of Sunday observance is agitating many minds, it is interesting to trace the genesis of the so-called "English Sunday." Should Sunday be a Jewish Sabbath, modified to the conditions of our time, or should it be a public holiday, on which work—though inevitable for many who minister to the needs of holiday-makers—for the generality of men should be reduced to a minimum? The writer is a careful student, anxious to get at the real facts; and the results of his researches will surprise many readers, who talk glibly of the Puritans without any clear idea of what the term means and who do not recognize the vein of Sabbatarianism in the Medieval Church. E. L. P.

REBELS AND SAINTS. The Social Message of the Prophets of Israel. By Ferdinand M. Isserman. St. Louis, The Bethany Press, 1933. \$1.00.

THE AUTHOR discusses the conditions which led to the brilliant era of the prophets. The setting, he tells us, was due to a clash between the cult of the austere desert God Jehovah, which the Hebrews had imported from their simple, nomadic existence, and the cult of the urbane, licentious, luxurious Baal which the Jews discovered on reaching the easier, more comfortable domain of Palestine. The development of leisure, of a caste system, the existence of a surplus of food—all tended to make the Israelites Baal-minded and Baal-disposed in their morals and practices. A gaudy ritual supplanted the worship of One who would have no graven images; vice and wantonness became the desiderata of a people whose ancestors had eked out a precarious existence in the desert. In such a picture, the shepherd Amos would furnish a dramatic contrast, declaiming against the sins of the powerful and the sufferings of the weak.

The last chapter is devoted to Jesus, "a prophet of Israel and a son of the synagogue." He died because he dared to stand alone, because he assailed the forces of conservatism and reaction. E. L. P.

NEWS OF THE CHURCH

New England Leaders Discuss Education

Dr. McGregor Addresses Conference Called by Religious Education Commission of Province

BOSTON—A conference of educational leaders, for the purpose of meeting with the Rev. Dr. Daniel A. McGregor, secretary of the National Council's Department of Religious Education, was held in the Diocesan House, Boston, January 18th and 19th. This conference called together 26 persons as guests of the province of New England and was sponsored by the provincial commission on religious education.

After a statement of the purpose of the conference by the Rev. Malcolm Taylor, general secretary of the province, the Rev. Charles T. Webb of St. Paul's School, Concord, N. H., led the discussion on A Minimum Standard for a Church School; and the Rev. Wolcott C. Treat of Westfield, Mass., presented an address on How the Catechism Should be Taught.

Dr. McGregor's subject, What Is Religious Education?, emphasized the educational value of the "atmosphere" of the home and of the class.

Mrs. Maude Copley of the Massachusetts diocesan Department of Religious Education spoke on How To Make Teachers' Meetings Effective, and the Rev. Malcolm Taylor on The Place of Worship in the Church School.

The conference in session requested the provincial commission to draw up a minimum standard for Church schools as a guide for the dioceses of the province.

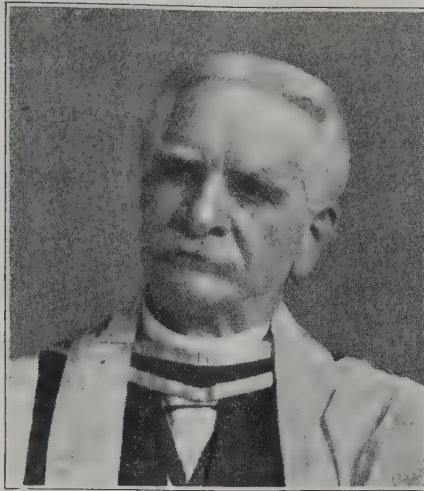
In view of the reactionary tendency manifest in a good many parishes, those present felt and expressed an urgent need for a reasonable program that would be practical and that would embody the best of modern educational methods. This conference in the province of New England is one of a series that Dr. McGregor seeks to hold in all provinces.

Polish Bishop Dies

CHICOPEE, MASS.—Bishop Walenty Gawrychowsky, 64, prelate of the Polish National Catholic Church of America in the eastern part of the United States, died at his home here February 1st.

Churchman Answers Appeal With Check for \$3,000

NEW YORK—Among those who replied to the National Council's appeal for a supplementary offering some months ago was a Churchman who said he could then do nothing but might be able to send something later. Six months later he sent a check for \$3,000.



BISHOP MORRISON

St. Chrysostom's, Chicago, Observes 40th Anniversary

CHICAGO—The 40th anniversary celebration of St. Chrysostom's Church, Chicago, started the evening of January 26th with a service at which Bishop Page of Michigan was the preacher. There was a young people's service January 27th and on January 28th the festival service with Dr. Norman O. Hutton, for 20 years rector of the parish, as the preacher. That afternoon a reception and tea concluded the anniversary celebration. The Rev. Dr. D. S. Stark is rector.

One of the most interesting phases of St. Chrysostom's work today is its Community Center. Through this center, more than 300 children from poor families are enrolled in week-day classes in gymnastics, kindergarten, dancing, handwork, and similar activities.

Diocesan Coördinating Committee Is Appointed in Rhode Island

PROVIDENCE, R. I.—For the more efficient conduct of diocesan business a coördinating committee has been chosen, consisting of two members from each of the five departments. The selections were made by Auxiliary Bishop Bennett.

The committee will serve as a clearing-house of plans and ideas.

Services in Cathedral's Completed Bays

SAN FRANCISCO—Services in the three completed bays of Grace Cathedral will be held on the fourth Sunday of each month. The great organ will be installed in March. It is the gift of Mrs. Hattie Crocker Alexander of New York.

Christ School Alumni Organize

ARDEN, N. C.—An alumni association has been organized at Christ School here, with Richard Fayssoux, instructor in the school, president, and George Mitchell, of Asheville, secretary.

Bishop Morrison, First Duluth Diocesan, Dies

Elected Missionary Bishop of Duluth in 1897, Organized Diocese in 1907, and Retired in 1921

OGDENSBURG, N. Y.—The Rt. Rev. James Dow Morrison, D.D., LL.D., first Bishop of Duluth, died at his home here January 30th at the age of 89. He resigned as Bishop of Duluth in 1921.

He was born in Waddington, N. Y., October 16, 1844, the son of the Rev. and Mrs. John Morrison. He received his Bachelor of Arts degree from McGill University, Montreal, in 1865; a Master of Arts degree in 1868; a Doctor of Laws degree in 1880; and a Doctor of Divinity degree from Union College in 1879.

Ordained a deacon in 1869, he was advanced to the priesthood the following year. He was married in 1869 to Harriet M. Townsend, a daughter of Canon M. Townsend of Christ Church Cathedral, Montreal.

He was appointed to a mission on the Vermont border and then transferred to Hemmingford, Que. His next assignment was Herkimer, N. Y., where he served until 1875, when he was called to the rectorship of St. John's Church in Ogdensburg, N. Y. He was rector here for 22 years and archdeacon for 16 years.

He was elected Missionary Bishop of Duluth in 1897 and was consecrated in All Saints' Cathedral in Albany in February of that year. In 1907 he organized the diocese of Duluth. He retired in 1921 because of advancing years and returned here.

Bishop Morrison's widow survives.

Memorial Organ at Seminary Dedicated

EVANSTON, ILL.—The dedication of the memorial pipe organ at Seabury-Western Theological Seminary took place February 4th, with Bishop Stewart of Chicago and the Rev. Frederick C. Grant, D.D., officiating. A musical program also was given. The organ is the gift of Mr. and Mrs. John D. Allen of Glencoe in memory of their daughter, Barbara Mary Allen.

Central New York Campaign Of Bishops Results in Gain In Pledge for Missions

UTICA, N. Y.—A well planned campaign for missions last fall, with Bishop Fiske of Central New York and Suffragan Bishop Coley making long trips throughout the diocese, resulted in an increased diocesan pledge to missions.

Southwestern Virginia Pays Bills in Full

Fills Pledge to National Council and Has Small Credit Balances to Begin New Year

ROANOKE, VA.—At its meeting January 18th the executive board of the diocese of Southwestern Virginia was encouraged to learn that the treasurer was able to close his books for the year 1933 with all bills and appropriations paid in full, including the pledge to the National Council, and carry forward credit balances, though small, in both the diocesan expense fund and the diocesan missions fund.

Especially gratifying was the manifestation of interest and coöperation on the part of individuals and parish officers throughout the diocese in the work of the diocese and the general Church in 1933, as evidenced by the fact that the parishes and missions paid 90 per cent of their diocesan expense assessments and 95 per cent of their field department pledges for the year. In addition to this it is certain that delayed payments on the unpaid balances in some of these accounts will be made in the early part of the new year.

Bishop of Philippine Islands Confirms 599 in Mountains

MANILA, P. I.—Just one short of 600 confirmations was the total of Bishop Mosher's recent six-weeks' visitation in the Mountain Province of the Philippine Islands, 288 men and boys, 311 women and girls. Nineteen confirmation services were held at the five main centers and their outstations.

While the Bishop was at the height of this activity, seeing on all sides the opportunities for development and almost unavoidable need for expansion, he received word of the new reduction in appropriations for 1934. And outside the Mountain Province also, he reports, work has progressed everywhere and provision for advance is urgently needed instead of retrenchment.

Fr. Hamlin Named Chaplain

NEW YORK—The Rev. Julian D. Hamlin, rector of the Church of the Advent, Boston, has been appointed chaplain of the national council, Church Mission of Help. Fr. Hamlin became interested in the Church Mission of Help while serving as an army chaplain in Texas during the World War, because the organization had placed a worker at a camp in New Jersey at the request of the War Commission of the Church. Later when rector of St. John's, Newport, he was appointed to the board of the Rhode Island Church Mission of Help by Bishop Perry. He has been a member of the executive committee of the National Council for the past 12 years, and was elected third vice president in 1933. Fr. Hamlin is well known for his keen interest in the responsibility of the Church in all social problems.

Bishop of Sacramento Travels 18,000 Miles During First Six Months

SACRAMENTO, CALIF.—During the first six months of his episcopate Bishop Porter of Sacramento traveled some 18,000 miles, visiting 150 places, confirming 176 people.

Canadian Newspaper Article Causes Furore Among Churches

TORONTO—A seemingly innocent tiny notice in a Hamilton, Ontario, newspaper just before Christmas has occasioned quite a tempest. This notice was to the effect that a private bill was to be introduced in the provincial house on behalf of the Romanists to change the legal name of "Roman Catholic Episcopal Corporation of the Diocese of Hamilton" to "Catholic Diocese of Hamilton."

The Anglican Bishop of the diocese and the Archdeacon of Hamilton immediately wrote a letter to the Premier, endorsed by the Primate of All Canada and the Archbishop of the province, protesting against the change. They pointed out that "Catholic" has been handed down the ages in the two great creeds of Christendom, that it cannot now be narrowed down to one branch of the Church and any way the legal term designating this Church in Canada has always been "Roman Catholic" or "Church of Rome."

The diocese of Algoma registered a formal protest. Churchmen everywhere wrote the Premier, to their representatives in parliament, and to the press. To this uproar was added a volume of protests from United Churchmen, Presbyterians, and from members of the Orange Lodge. Perhaps out of this good may come and men and women who worship in Anglican Churches may learn to value their Catholic heritage more highly.

Syrian Orthodox Priest Conducts Service in Kentucky Cathedral

LOUISVILLE, KY.—A Holy Water Mass, the third to be conducted by the Syrian Orthodox Church in Louisville during the past 40 years, was celebrated at Christ Church Cathedral by the Rev. Fr. Thomas N. Abodeely, pastor of St. John's Syrian Orthodox Church, Cedar Rapids, Iowa. The Mass was said in three languages, English, Greek, and Syrian. The Holy Water Mass commemorates the baptism of Christ in the River Jordan.

Lecture on New Jersey Church Work

TRENTON, N. J.—The field department of the diocese of New Jersey has launched a new plan for the better instruction of Church members on the history and present field and work of the Church. The Rev. Ernest Pugh, rector of St. John's Church, Somerville, was commissioned some time ago to prepare an illustrated lecture on the History and Present Work of the Diocese of New Jersey, and the completion of this task was marked by the first showing of the picture at a special meeting of the department in the Hotel Hildebrecht February 5th.

Rev. A. E. Baker Gives Lectures at Berkeley

Speaks on Subject of "Prophets for an Age of Doubt," Naming Job, Socrates, Pascal, Newman

NEW HAVEN, CONN.—The Page Lectures were given here by the Rev. A. E. Baker, vicar of St. Michael-le-Belfry, York, England, at the annual mid-winter reunion of the alumni of the Berkeley Divinity School and the clergy of the diocese of Connecticut January 17th and 18th. About 70 clergy were in attendance. The Rev. Mr. Baker, visiting lecturer on the Philosophy and Psychology of Religion, spoke on the general subject of Prophets for an Age of Doubt. The persons whom he chose as especially significant for our age which "is definitely and increasingly non-religious" were Job, Socrates, Pascal, and Newman, because "each of these men was thoroughly conscious of the intellectual problems of his own day and had to battle his way through to a triumphant faith."

In his concluding lecture on The Gospel for an Age of Doubt, he pointed out that the ineffectiveness of Christianity today is largely a result of the divorce between religion and economics, politics and, at last, individual morality, which arose inevitably out of "the disaster of the Reformation."

After an address of welcome by Bishop Budlong, Coadjutor of Connecticut, the reunion opened with a discussion, led by Prof. C. B. Hedrick, D.D., on the place of the New Testament in Modern Preaching. The other members of the faculty, Dean W. P. Ladd, D.D., the Rev. Fleming James, D.D., and the Rev. P. L. Urban also led discussions of a similar nature with reference to their particular fields of study.

Lenten Speakers at Buffalo Cathedral

BUFFALO, N. Y.—The preachers at the noonday Lenten services in St. Paul's Cathedral as announced by the dean, the Very Rev. Whitney Hale, are as follows: Ash Wednesday and the day following, Bishop Davis of Western New York; February 16th, Bishop Ferris of Rochester; February 19th to 22d, Dean H. E. W. Fosbroke of the General Theological Seminary; February 22d, the dean of St. Paul's; February 26th to March 2d, the Rev. Shirley Hughson, O.H.C.; March 5th to 9th, speaker to be announced; March 12th to 16th, Bishop Cook of Delaware; March 19th to 23d, the Rev. Don Frank Fenn, rector of St. Michael and All Angels', Baltimore; Holy Week, including Good Friday, the Rev. Bernard Iddings Bell, D.D., canon of the Cathedral of St. John, Providence.

Bishop Jett on Vacation

ROANOKE, VA.—After taking part in the consecration of Bishop Gribbin of Western North Carolina January 25th, Bishop Jett of Southwestern Virginia proceeded to Florida for a month's visit.

Anglican Society Reelects President

Bishop Oldham Renamed Head at Annual Meeting; Dean Gates Chosen Vice-President

NEW YORK—Bishop Oldham of Albany was reelected president of the American Branch of the Anglican Society at the annual meeting January 11th in Trinity Chapel parish house.

The Very Rev. Dr. Milo H. Gates, dean of the Cathedral of St. John the Divine, was elected vice president. The other officers, reelected, are the Rev. Dr. J. Wilson Sutton, vicar of Trinity Chapel, treasurer, and the Rev. Charles E. Hill, rector of Christ Church, Ballston Spa, N. Y., secretary.

The Rev. Dr. Harry R. Gummey, professor of Liturgics in the Philadelphia Divinity School, and the Rev. Frederick W. Fitts, rector of St. John's Church, Roxbury, Boston, were re-appointed to the executive committee.

The sense of the meeting was that there was a real place for the society in the life of the Church (as the growth in membership showed) and that much good might be done by making known the objects of the society and what it was trying to do. The members felt that many in the Church believed strongly that the historic faith and position of the Episcopal Church (neither sectarian on the one hand nor Roman on the other) should be stressed and that anything that could be done to offset unfortunate tendencies to imitate Rome in either doctrine or ceremonial would be widely welcomed.

Mrs. Perry to Address Altar Guild

NEW YORK—Mrs. James DeWolfe Perry, wife of the Presiding Bishop, will speak on The Care of the Altar and Its Appointments at a meeting of the New York Altar Guild February 15th at 10:30 A.M. in the parish hall of St. James' Church. The Rev. Wallace J. Gardner, D.D., vicar of the Chapel of the Intercession, Trinity parish, will speak on The History and Work of the New York Altar Guild.

Dominican Republic Parish Gains

SANTO DOMINGO CITY, DOMINICAN REPUBLIC—The average income of the Church of the Epiphany here for the past six years was \$420.82. During 1933 the income, raised locally, was \$1,029.03. This large increase has enabled the parish to make extensive improvements in the property, as well as to extend its charitable service.

Connecticut Women Hear Dr. Franklin

NEW HAVEN, CONN.—Approximately 312 delegates and clergymen of the diocese of Connecticut attended the diocesan Woman's Auxiliary meeting here January 10th in Trinity Church parish house. Dr. Lewis Franklin, of the National Council, made an address.



MEMORIAL ALTAR AND REREDOS

This altar and reredos, candlesticks, vases, and a number of other beautiful memorials were recently dedicated at St. Andrew's Church, Poughkeepsie, N. Y. The altar and reredos are the gift of Mrs. Albert J. Caldwell. The carving was designed by the rector, the Rev. H. H. R. Thompson.

Two Canadian S.S.J.E. Members To Conduct Rosemont, Pa., Mission

ROSEMONT, PA.—Two Canadian members of the Society of St. John the Evangelist, Fr. Roland F. Palmer, Superior, and Fr. C. M. Serson, are conducting a 10-day mission at the Church of the Good Shepherd from February 4th to February 13th. Fr. Serson will conduct a quiet day for the parish on Ash Wednesday.

\$500 for Deaconesses' Fund

NEW YORK—The pageant, The Canticles of Mary, given January 10th, at St. Clement's Church for the benefit of the Retiring Fund for Deaconesses, netted \$500. The director of the pageant was Deaconess A. Rebecca Armstrong, who is on the staff of St. Clement's. The Rev. Leonel E. W. Mitchell is rector. There were no tickets, but the large congregation came prepared to make an offering.

Manila Rector Given Award

MANILA, P. I.—The Rev. R. Malcolm Ward, rector of the Cathedral of St. Mary and St. John, was presented with the Silver Carabao Award for distinguished service to the cause of Filipino boyhood, by the Philippine Council, Boy Scouts of America, as he and Mrs. Ward were leaving Manila for furlough in the United States. Only six of these decorations have been awarded in the Islands, the last having been given to former Governor General Theodore Roosevelt.

Bishop's Lodge Completed

NENANA, ALASKA—Bishop and Mrs. Bentley have moved from the mission house into their new lodge which is of log construction.

Conventions in 14 Dioceses, Districts

Optimistic News of Debt Reductions, Lowered Assessments, and Progress Reported at Meetings

ANNUAL CONVENTIONS held recently included those of the dioceses of Indianapolis, Kentucky, Kyoto, Lexington, Louisiana, Maryland, Milwaukee, Missouri, Southern Ohio, Tennessee, Texas, and the missionary districts of Mexico, Salina, and Spokane.

The diocesan indebtedness of Lexington has been greatly reduced, Mexican progress was reported, Milwaukee was able to lower the diocesan assessments, Southern Ohio demonstrated a strong missionary spirit in giving a fifth more to the general Church than to diocesan work, and the diocese of Texas increased its pledge to the National Council.

The reports follow:

Decrease of Receipts in Indianapolis

INDIANAPOLIS, IND.—The 97th annual convention of the diocese of Indianapolis was held here in Christ Church January 24th and 25th. Bishop Francis read his charge the evening of January 24th.

The reports for 1933 showed a marked decrease in receipts as compared with 1932 and it was only by the most rigid economy and some curtailment of work that the diocese was able to close the year without serious deficits.

In connection with the convention there was a conference of the diocesan clergy with the Bishop, and the annual diocesan dinner. The dinner brought together 267 men and women from all parts of the diocese and was the largest dinner held in the past 10 years. The speaker was the Very Rev. C. B. Emerson, D.D., dean of Trinity Cathedral, Cleveland, Ohio.

The standing committee and trustees were reelected. The delegation to the General Convention is as follows:

Clerical deputies to General Convention: the Ven. William Burrows, Indianapolis; the Rev. Messrs. E. A. Powell, Indianapolis; W. T. Capers, Jr., Terre Haute; A. E. Cole, Bloomington. Alternates: the Rev. Messrs. C. R. Moody, Muncie; J. G. Moore, Evansville; G. S. Southworth, Indianapolis; G. G. Burbank, Richmond.

Lay deputies: R. Hartley Sherwood, Indianapolis; W. W. Hammond, Indianapolis; Frank P. McNutt, Crawfordsville; Charles E. Judson, Indianapolis. Alternates: Anton Anderson, Lafayette; George M. Cornelius, Indianapolis; Reginald Sullivan, Indianapolis; Dr. J. E. P. Holland, Bloomington.

Auxiliary delegates: Mrs. J. F. Morrison, Indianapolis; Mrs. R. Hartley Sherwood, Indianapolis; Mrs. S. P. Templeton, Lafayette; Mrs. Joseph Frisby, Richmond; Mrs. Overton Sacksteder, Muncie.

Bishop Woodcock Discusses Problems

LOUISVILLE, KY.—The 106th convention of the diocese of Kentucky met at Christ Church Cathedral January 24th and 25th, beginning with a celebration of the Holy

Communion at which Bishop Woodcock was celebrant. At this opening service the Bishop delivered his annual address dealing with the problems brought about by changing conditions and the decay of family life.

The second day of the convention, St. Paul's Day, was the 29th anniversary of Bishop Woodcock's consecration, and at the Holy Communion service at which he celebrated he spoke of all that the 29 years had meant to him and noted some of the progress that had been made in that time.

Election results included:

Standing committee: the Rev. H. S. Musson, Louisville; the Very Rev. R. L. McCready, Louisville; John S. Douglas, Louisville, Alex Galt Robinson, George P. Walton, and William E. Pilcher. Howard B. Lee was elected chancellor to succeed the late Judge Arthur Rutledge.

Clerical deputies to General Convention: the Rev. Harry S. Musson, the Very Rev. R. L. McCready, and the Rev. John S. Douglas, all of Louisville, and the Rev. Custis Fletcher, Paducah. Alternates: the Rev. Messrs. H. O. Boon, Owensboro; A. H. Austin, Louisville; W. E. Renneberg, Louisville; H. L. Durrant, Louisville.

Lay deputies: Alex Galt Robinson, John J. Saunders, and George H. Stansbury, all of Louisville, and P. S. Tuley, Anchorage. Alternates: E. A. Jones, H. S. Gray, W. R. Cole, and R. F. Hibbitt, all of Louisville.

Delegates, Woman's Auxiliary: Mrs. S. Fagin, Miss N. H. Winston, Mrs. H. S. Musson, and Mrs. H. P. Reager, Jr., all of Louisville, and Mrs. H. E. Thixton, Henderson. Alternates: Mrs. H. J. Farbach, Anchorage; Mrs. J. M. Nelson, Mrs. S. M. Russell, Mrs. J. K. Freeman, and Mrs. G. C. Hall, all of Louisville.

Kyoto Adopts Budget on Distributing Aid

KYOTO, JAPAN—At the recent three-day convention of the diocese of Kyoto, among many enactments of purely local significance, there were three of interest to the Church at large. One was the adoption of a budget of distribution of mission aid to the 45 parishes of the diocese, the most radical feature of which is the Bishop's promise not to reduce the mission's allowances for native salaries when the parish contributions increase, but to allow the parish increase to apply to the general evangelistic fund. Hitherto, stress has been laid on the responsibility of the parish to meet its salary charges first; now this will be made secondary to responsibility for the general work of the diocese. A second step, corollary to the first, is the creation of an elaborate executive committee, with many subcommittees, for using and controlling the budget. Among these subcommittees is a finance committee of four clergymen and four laymen, of whom two are foreigners, one American clergyman, and the mission treasurer. This committee is charged with responsibility for the budget for this fiscal year.

The third item of general interest is the formal acceptance by the diocesan convention of Bishop Nichols' presentation of Bishop Williams' house, to be re-erected somewhere on the diocesan office compound, to serve as an office building for the Japanese diocesan committees, to stand as a memorial to Bishop Williams, and to house the library which he bequeathed.

Bishop Rogers Lexington Preacher

NEWPORT, KY.—Bishop Rogers of Ohio preached the opening sermon at the 39th annual convention of the diocese of Lexington in St. Paul's Church here January 23d. The convention closed January 25th.

Other special speakers during the sessions were the Rev. Eric Tasman, of the National Council, and Prof. William S. Knickerbocker, Ph.D., of the University of the South, Sewanee.

Announcement was made by Bishop Abbott of Lexington that the diocesan indebtedness has been reduced by \$69,000; from \$74,815.89 to \$5,212.01.

Bishop Abbott reported a record number of persons were confirmed during the year, a total of 305. Baptisms and Church attendance showed a marked increase. The pledge to the general Church for 1933 was overpaid, and the same pledge was made for 1934.

Clerical deputies to General Convention: the Rev. William G. Pendleton, D.D., Covington; the Rev. R. J. Murphy, Versailles; the Rev. Christopher P. Sparling, D.D., Lexington; the Ven. Franklin Davis, D.D., Danville. Alternates: the Rev. Messrs. G. R. Madson, Paris; J. W. Hunter, Ft. Thomas; B. H. Crewe, Newport; E. W. Baxter, Frankfort.

Lay deputies: Major Clinton M. Harbison, H. T. Soaper, J. A. Edge, C. H. Edge. Alternates: Anthony W. Thompson, A. J. Connley, Thomas W. Watkins, and George Sauerston.

Standing committee, clerical: the Rev. R. J. Murphy, Archdeacon Davis, and Dr. Pendleton. Lay: Dr. William McClure, H. T. Soaper, and General George B. Duncan.

New members, executive council: the Rev. G. W. H. Troop, Ashland; Virgil Beatty, Beattyville.

Louisiana Deputies Receive Instructions

NEW ORLEANS, LA.—The 96th annual council of the diocese of Louisiana met in Grace Church, Monroe, January 24th and 25th. Bishop Morris of Louisiana was the celebrant at the opening Eucharist and the preacher was the Very Rev. William H. Nes, dean of Christ Church Cathedral, New Orleans. The deputies to the General Convention were by resolution instructed on two matters which deserve comment, as follows:

1. The chancellor of the diocese, in his report, included an opinion on Canon 44, Section 1, relative to the transfer of communicants. This opinion had been given in writing on application to him by a priest. The opinion is that a communicant may receive a certificate of status which he may hold indefinitely before presenting to another parish; that the certificate need not be addressed to any minister at the time of issue; that the holder of this certificate remains a member of the old parish until enrolled as a communicant in the new parish no matter how long the interim. Considerable debate was provoked, the view being held by many that what the canon contemplates is a transaction in which the communicant designates the parish to which he is removing when he requests transfer, and a transaction, moreover, in which the communicant shall not be out of active membership in any parish for an indefinite period.

On motion of the Rev. W. S. Slack, the deputies were instructed to seek a modification of Canon 43, relative to the required three day notice before the solemnization of marriage, in cases where one of the con-

tracting parties is known to the minister. Those in favor of the resolution urged that the requirement is aimed at runaway and ill-advised marriages, and that it works unnecessary hardship upon regular communicants since it allows no discretion to the minister in special cases. Opponents of the motion held that the regulation is aimed at all hasty marriages, that regular communicants in constant touch with their rector would be the least likely to suffer hardship and that reasonable notice is a proper courtesy to the minister and a safeguard to the good order of the Church.

Clerical deputies to General Convention: the Rev. Messrs. E. F. Hayward, Monroe; W. S. Slack, Alexandria; M. W. Lockhart, Baton Rouge; S. L. Vail, New Orleans. Alternates: the Rev. Messrs. Anson P. Stokes, Jr., Shreveport; D. H. Wattley, New Orleans; Matthew Brewster, New Orleans; C. B. K. Weed, New Orleans.

Lay deputies: Warren Kearny, New Orleans; Col. A. T. Prescott, Baton Rouge; F. H. G. Fry, New Orleans; R. C. Jarreau, Alexandria. Alternates: Richardson Leverich, Hammond; J. W. Kilbourne, Monroe; Dr. Joseph Wittaker, St. Joseph; Archie M. Smith, New Orleans.

Woman's Auxiliary delegates: Mrs. C. B. K. Weed, New Orleans; Mrs. C. E. Rew, Shreveport; Mrs. F. H. G. Fry, New Orleans; Mrs. E. F. Hayward, Monroe; Mrs. F. S. Walshe, New Orleans. Alternates: Mrs. William Lamb, New Orleans; Mrs. Fagan Cox, Monroe; Mrs. M. W. Lockhart, Baton Rouge; Mrs. G. G. Trowbridge, New Orleans; Mrs. A. J. Bolles, New Orleans.

Maryland Observes 150th Anniversary

BALTIMORE, MD.—The diocese of Maryland has had a great celebration of the 150th anniversary of the first diocesan convention. It was begun with a large gathering of over 1,200 Churchmen at a dinner in the Lord Baltimore Hotel the evening of January 23d. Speakers were Bishop Helfenstein of Maryland, the Governor of Maryland, Bishop Davenport of Easton, Bishop Freeman of Washington, and the Rev. Louis C. Washburn, S.T.D., rector of Christ Church, Philadelphia. Dr. Washburn's address, the principal one of the evening, depicted the historical facts in the life of the diocese. Randolph Barton, Jr., president of the Churchman's Club, was toastmaster.

At a service of Thanksgiving in Emmanuel Church, a historical paper was read by the Rev. Arthur B. Kinsolving, D.D., rector of St. Paul's, Baltimore.

A resolution asking the House of Bishops for the vindication of Bishop Paul Jones, who resigned as Bishop of Utah because of criticism of his stand as a pacifist during the World War, was tabled.

New members of the executive council: the Rev. William W. Shearer, Catonsville; the Rev. Walter B. McKinley, Antietam parish, Washington county; H. Norbert Paul, Baltimore, and Holmes D. Baker, Frederick.

Clerical delegates to General Convention: the Rev. Philip J. Jensen, Owings Mills; the Rev. Arthur B. Kinsolving, D.D., the Rev. William A. McClenthen, D.D., and the Rev. Noble C. Powell, D.D., all of Baltimore.

Lay delegates: Henry D. Harlan, Edward N. Rich, Arthur Boehm, and Frederick A. Savage.

The department of religious drama presented a historic pageant—*The Pathway*. It was written by Mrs. Hartman K. Harrison and the Rev. Clayton Torrence, and was staged by Mrs. Julien Marshall.

Mexican Bishop Reports Progress

MEXICO CITY—Many steps of progress taken during the past year, in the face of adversity and difficulty, were reported by Bishop Salinas y Velasco, Suffragan of Mexico, at the 20th convocation of that missionary district late in December.

A new and well furnished parish hall for the Church of San Pedro Martir now serves as a social center in that village. Government decree has allowed the Bishop the use of an old church in San Sebastianito which is undergoing repairs and will be in use soon.

Use of an abandoned meeting-house in the village of Ayapango was secured from the Methodist authorities. The new Calvary Church in the village of Los Reyes-Xolox was consecrated before a gathering of four hundred people. The Church of the Incarnation, Amecameca, which was in ruinous condition, has been repaired.

In Zoquipan the government has granted the use of a former Roman church. This was only a temporary building and was in deplorable condition but it responded to careful treatment and is now a decent and dignified place of worship. With enthusiasm and zeal the Church people have given materials and labor for their Church in each of these places. Thirty-four were confirmed by Bishop Salinas during the year.

Expresses Confidence in President

MILWAUKEE—Declaring that in such times as these, it is the privilege of the Church to supply the answer to life and to give such help and confidence to our people as they can find nowhere else, Bishop Ivins in his address at the 87th annual council of the diocese of Milwaukee expressed confidence in the leadership of President Roosevelt and asserted that there seem to be signs that economic and industrial conditions are improving. The council met January 30th.

A reduced diocesan budget made possible the lowering of the diocesan assessment, levied against the parishes and missions, from the rate of 8½ per cent to 5½ per cent.

New members of the standing committee are: the Rev. K. D. Martin of Kenosha and Harry E. Bradley of Milwaukee, succeeding the Rev. E. Reginald Williams and C. F. Alden. Other members were reelected.

New members of the Bishop and Executive Board are Dr. Frederick D. Butler of Madison and Forbes Snowdon, succeeding the Rev. E. Reginald Williams and C. F. Alden.

Newly elected members of the trustees of funds and property: George Gibbs, succeeding T. C. Hatton, deceased.

Clerical deputies elected to General Convention: the Rev. Holmes Whitmore, D.D., Milwaukee; the Very Rev. A. I. Drake, Milwaukee; the Rev. Kenneth D. Martin, Kenosha; the Rev. Thomas R. Harris, Waukesha. Alternates: the Rev. Frederick D. Butler, D.D., Madison; the Rev. L. B. Hastings, Milwaukee; the Rev. W. F. Whitman, Nashotah; the Rev. George F. White, Wauwatosa.

Lay deputies: Clifford P. Morehouse, Milwaukee; H. N. Laffin, Milwaukee; Vroman Mason, Madison; Forbes Snowdon, Wauwatosa. Alternates: Howard T. Foulkes, Milwaukee; Arthur H. Peabody, Madison; Charles A. Granger, Milwaukee; Herbert Mount, Wauwatosa.

Woman's Auxiliary delegates: Mrs. Victor M. Stamm, Milwaukee; Miss Margaret Goodwin, Beloit; Mrs. Fred Linley, Milwaukee; Miss Amelia Stevens, Madison; Mrs. Thomas M. Rees, Milwaukee. Alternates: Mrs. H. N. Laffin, Milwaukee; Miss Portia Martin, Kenosha; Mrs. Forbes Snowdon, Wauwatosa; Mrs. George F. White, Wauwatosa; Miss Frances Bussey, Milwaukee.

Officers of the Woman's Auxiliary and Council: Mrs. V. M. Stamm, Milwaukee, president; Miss Amelia Stevens, Madison, first vice president; Mrs. T. M. Rees, Whitefish Bay, second vice president; Mrs. E. B. Norton, Milwaukee, third vice president; Mrs. F. D. McIntyre, Milwaukee, recording secretary; Mrs. R. O. Henszey, Oconomowoc, corresponding secretary; Miss Bertha Weaver, Waukesha, treasurer; Miss Margaret Goodwin, Beloit, U. T. O. treasurer.

Bishop Scarlett Preaches at Dedication

ST. LOUIS, Mo.—Instead of an annual address to the 95th convention of the diocese of Missouri, Bishop Scarlett preached a sermon at a service of dedication in Christ Church Cathedral the first night of the convention, January 23d. This impressive service was the first observance of its kind to be held by the diocese.

At the business sessions a resolution on divorce and re-marriage was passed without a dissenting vote. The resolution proposed amendment of the Church's canons so "any person to whom a divorce from a former marriage has been granted for any cause by a civil court, may, after the expiration of one year from the granting of the divorce, apply to his Bishop or to the ecclesiastical marital court of his domicile for permission to marry another person. The Bishop or court shall thereupon inquire into the characters and personalities of the parties to the previous and to the proposed marriage, and determine whether the purpose of Christian marriage will be best served by the proposed marriage. If the Bishop or court permits the proposed marriage, a minister of the Church may solemnize the marriage, provided, however, that it shall be within the discretion of any minister to decline to solemnize any marriage."

New members appointed by the Bishop to the diocesan council are: the Rev. Messrs. Early W. Poindexter, St. Louis; John L. Hady, Columbia; Robert W. Fay, John D'Arcy, Ethan A. H. Shepley, J. K. Stribling, and Robert Kennard.

Clerical deputies to General Convention: the Very Rev. Sidney E. Sweet, the Rev. Karl M. Block, D.D., the Rev. Hulbert A. Woolfall, of St. Louis, and the Rev. R. O. Kevin, Jr., Ph.D., Kirkwood. Alternates: the Rev. Messrs. Sumner Walters, L. H. Nugent, and D. R. Clarke, all of St. Louis, and David Coombs, of Louisiana.

Lay deputies: Ethan A. H. Shepley, George M. Block, Cecil C. Pangman, all of St. Louis, and Davis Biggs, Kirkwood. Alternates: James M. Bull, St. Louis; Guy N. Hitchcock, St. Louis; W. L. Henry, Louisiana; Duncan I. Meier, Denny Road, St. Louis county.

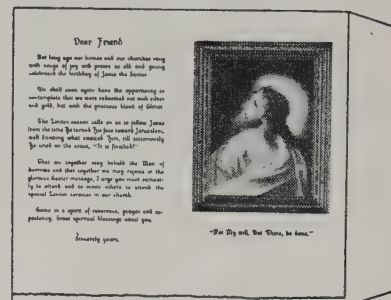
Rev. C. W. Sprouse Salina Speaker

SALINA, KANS.—The convocation of the district of Salina met here January 23d and 24th. The Rev. Claude W. Sprouse, rector of Grace and Holy Trinity Church, Kansas City, Mo., was the speaker at the mass meeting.

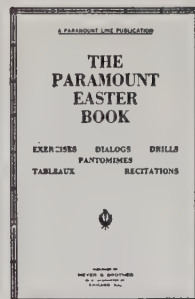
The Rev. Stanley L. Smith, of Hutchinson, was elected clerical delegate to General

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Convention and S. E. Jackman of Minneapolis, lay delegate.

Alternates: the Rev. Norman P. Alter, of Ellsworth, and J. C. Johnston, of Hutchinson.

Woman's Auxiliary delegates: Mrs. L. M. O'Donnell, Ellsworth; Mrs. D. Spangler, Salina; Mrs. R. Sherwood, Cimarron; Deaconess A. A. Gilliland, Salina; Mrs. A. Platner, Ellis. Alternates: Mrs. Stanley L. Smith, Hutchinson; Mrs. H. C. Alden, Concordia; Mrs. Charles Fischer, Bennington; Miss Nina Johnson, Norton; Mrs. William Harries, Hays.

Southern Ohio Maintains Program Budget

COLUMBUS, OHIO—One thousand Churchmen crowded Trinity Church here to hear Bishop Rowe's story of the work in Alaska and gave him an offering of \$270 for his missions. Appearing a second time before the 60th annual convention, Bishop Rowe congratulated Southern Ohio on its harmony and missionary spirit evidenced by a budget giving a fifth more to the general Church than to the diocesan work.

Bishop Hobson of Southern Ohio announced in his convention address a gift of \$40,000 from anonymous donors for refinancing the debts of overburdened missions. This fund meets dollar for dollar to clear off debts on a 10-year plan, on condition that an amount, one-fifth of current expenses, is given to the Church's Program.

Christianity Now, Spokane Theme

SPOKANE, WASH.—Christianity Now—A Church-Wide Endeavor—was the theme of the 42d annual convocation of the missionary district of Spokane held in the Cathedral of St. John the Evangelist January 21st to 23d. Bishop Remington of Eastern Oregon was the convocation preacher. Bishop Bartlett of North Dakota, executive secretary of the Department of Domestic Missions, was also present.

In conformity with the theme of convocation, missions are being held throughout the district. They began February 4th and continue through the middle of March.

Clerical deputy to General Convention: the Very Rev. Charles E. McAllister, D.D., dean of the Cathedral of St. John.

Lay deputy: H. S. Collins, Spokane.

This year marks the 10th anniversary of the consecration of Bishop Cross, of Spokane, and plans were laid for a suitable celebration near the date of his consecration.

Mrs. Alice Stevenson, Spokane, was elected president of the Woman's Auxiliary succeeding Mrs. Edward M. Cross; and Miss Audrey Simmons president of the Young People's Fellowship, succeeding Miss Edna Webb.

Woman's Auxiliary delegates: Mrs. H. S. Collins, Spokane; Mrs. J. T. Ledger, Ellensburg; Mrs. C. E. McAllister, Spokane; Mrs. D. Johnston, Ritzville. Alternates: Mrs. N. Galbraith, Walla Walla; Mrs. E. M. Cross, Spokane.

Tennessee Convention Dual Celebration

MEMPHIS, TENN.—The meeting of the 102d convention of the diocese of Tennessee January 24th and 25th, in St. Mary's Cathedral, was a dual commemoration of the 100th anniversary of Bishop Otey's consecration, and of the 75th anniversary

of the inauguration at his suggestion of a cathedral plan for the diocese.

Bishop Gailor's address dealt largely with the life of Bishop Otey as pioneer missionary in the Southwest and as leader in Christian education; Bishop Maxon's was a forceful presentation of the challenge to this generation to carry on the work.

A memorial to General Convention, asking that the close of the fiscal year be changed from December 31st to June 30th, was adopted by a close vote.

The Church-Wide Endeavor was strongly endorsed, and a committee appointed to work out details for participation by the diocese.

A movement was inaugurated looking to the establishment of a \$75,000 endowment for the Bishop Gailor Memorial Deanship in the University of the South Theological School as part of a similar movement throughout the province of Sevanee, with each diocese contributing toward the endowment of some one chair in the seminary faculty.

S. J. Shepherd of Memphis, for over 25 years chancellor of the diocese, declined reelection, and S. Bartow Strang of Chattanooga was chosen his successor. Other diocesan officials, including the standing committee, were reelected. Newly elected members of the Bishop and Council are the Rev. Messrs. Eugene N. Hopper, Knoxville; Edmund P. Dandridge, Nashville; and the Very Rev. Israel H. Noe, Memphis; and B. F. Finney, J. Kennedy Craig, and E. W. Palmer.

Clerical deputies to General Convention: the Rev. Drs. Oliver J. Hart, Chattanooga; E. P. Dandridge, Nashville; C. F. Blaisdell, Memphis; and the Rev. James R. Sharp, Nashville. Alternates: the Rev. Dr. P. A. Pugh, Nashville; the Rev. L. C. Melcher, Knoxville; Dean Noe, and the Rev. Alfred Loaring-Clark, Memphis.

Lay deputies: Z. C. Patten, Chattanooga; Dr. B. F. Finney, University of the South; D. M. Wright, Nashville; Judge Charles N. Burch, Memphis. Alternates: S. B. Strang, Chattanooga; C. S. Martin, Nashville; Judge Arthur Crownover, Nashville; George H. Batchelor, Memphis.

Delegates, Woman's Auxiliary: Mrs. Fred Ramsey, Knoxville; Mrs. C. E. Weise, Nashville; Mrs. O. J. Hart, Chattanooga; Mrs. A. R. Bliss, Jr., Memphis; Miss Mary Love, Memphis. Alternates: Mrs. H. A. Oliver, Nashville; Mrs. C. M. Seymour, Knoxville; Mrs. Ferdinand Powell, Johnson City; Mrs. William Marsh, Memphis.

Texas Opposes Lynchings

TYLER, TEX.—The 85th annual council of the diocese of Texas, meeting in Christ Church, Tyler, the Rev. DuBose Murphy, rector, from January 21st to 23d, besides transacting routine business took a definite stand against lynching. Acting on Bishop Quin's address to the council in which he stated that the time to do something about lynching was before the lynching occurred, the council sent a resolution to Mrs. Ferguson, the governor of Texas, asking her to issue an official statement to encourage state and county officials responsible for law enforcement in the performance of their duties.

To the surprise of most of the delegates, the treasurer of the executive board, J. Cooke Wilson, of Beaumont, reported that the year had been closed with an

\$1,800 surplus, this after all diocesan missionary bills had been paid in full, and the \$10,000 pledged to the National Council remitted in full. He also stated that more parishes and missions had paid their pledge in full for 1933 than in any recent year.

For 1934 the council adopted a budget of \$30,000, of which \$12,000 was pledged to the National Council, representing an increase of \$2,000 over last year's pledge, and \$18,000 to be spent on missionary work in the diocese.

Elections resulted as follows:

Executive board for the term ending in 1937: the Rev. E. Dargan Butt, Galveston; the Rev. W. Meade Brown, Port Arthur; Joseph S. Smith, Houston; August Meyer, Richmond; Col. C. C. Todd, Bryan.

The Rev. B. M. Boyd, Austin, was elected to the standing committee, succeeding the Rev. P. G. Sears.

Clerical deputies to the General Convention: the Rev. Messrs. DuBose Murphy, Tyler; E. H. Gibson, Galveston; Beverley M. Boyd, Austin; Thomas N. Carruthers, Houston. Alternates: the Rev. Messrs. F. Percy Goddard, Marlin; Everett H. Jones, Waco.

Lay deputies: J. Cooke Wilson, Beaumont; Dr. W. J. Battle, Austin; F. W. Caterall, Galveston; Tom P. Walker, Beaumont. Alternates: Horace M. Wilkins, Houston; Dr. John M. Tribble, Houston; Col. C. C. Todd, Bryan; J. M. Post, Tyler.

1,200 Mexican Sufferers Treated at

Nopala House of Hope Dispensary

NOPALA, MEXICO—More than 1,200 sufferers, many in a serious condition, were treated for disease or injury last year by Mrs. Samuel Salinas at the little dispensary of the House of Hope at Nopala, at a cost of \$823, mostly contributed by interested groups and friends. The patients are sometimes brought from long distances with no other help available. They contribute to the cost of their treatment as they are able. A check from a Massachusetts Churchwoman last year enabled Mrs. Salinas to make some much needed repairs to the building. Mrs. Salinas' husband is archdeacon of the Hidalgo field.

Bishop of Lexington in Pennsylvania

PHILADELPHIA—For the third consecutive year, Bishop Abbott of Lexington will assist the Bishop of Pennsylvania during the entire month of February. His schedule calls for 25 services and addresses in 26 days.



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Expansion Program For Chase House

First Unit of New Chicago Plant to Cost \$40,000; Settlement Memorial to Bishop Chase

CHICAGO—Plans for an extensive program of expansion of the work of Chase House, Church settlement on the west side, were made at the annual meeting of the board of trustees. The plans call for the erection of the first unit of a new plant, the unit to cost about \$40,000. Preliminary plans are now being drawn. This is the second building project to be announced in Chicago within a week, indicating a renewal of building interest. Speaking to the trustees, Bishop Stewart of Chicago called attention to the fact that the settlement is the only memorial in the diocese to Bishop Philander Chase, who founded the diocese of Illinois, and urged consideration of more permanent plans for the institution. The Bishop was elected honorary president of the trustees; John D. Allen, president; Mrs. Edwin J. Randall, vice president; Helen MacLean, secretary; Carl Pfau, treasurer.

Chicago Loop Lenten Noonday Service Preachers Announced

CHICAGO—The Rev. Dr. Frederic S. Fleming, rector of Trinity Church, New York, will be one of the preachers on the Lenten Noonday Service program of Loop services this year. The services will be held, as last year, during Lent at the Grand Opera House each noon, except Saturdays and Sundays. The completed schedule of services follows: February 14th (Ash Wednesday), 15th, and 16th, Bishop Stewart of Chicago; February 19th to 23d, Bishop Woodcock of Kentucky; February 26th to March 2d, Dr. Fleming of New York; March 5th to 9th, Bishop Johnson of Colorado; March 12th to 16th, Bishop Abbott of Lexington; March 19th to 23d, the Rev. Bates G. Burt of Pontiac, Mich.; and March 26th to 30th (Holy Week), Bishop Stewart.

124th Anniversary Celebrated

NEW YORK—St. James' Church celebrated its 124th anniversary January 28th. Bishop Beecher of Western Nebraska was the preacher. Holy Trinity, on the East Side, which is in the parish of St. James, joined in the festival. The clergy of St. James, the rector, the Rev. Horace W. B. Donergan, and the curate, the Rev. James V. Knapp, and the clergy of Holy Trinity, the Rev. William J. Dietrich, and the curate, the Rev. Harry J. Knickle, were in the chancel.

Memorial Pulpit Dedicated

NORTHPORT, N. Y.—A pulpit, the gift of Mrs. Marius de Brabant in memory of her friend, Joanna Livingston Spencer-Mounsey, was dedicated December 3d in Trinity Church here.

Philadelphia School Has Annual Alumni Day

PHILADELPHIA—The annual Alumni Day of the Philadelphia Divinity School was observed January 23d at the school. The annual meeting of the board of trustees, the board of overseers, and the corporators was held in the afternoon. Alumni services were held in St. Andrew's Collegiate Chapel at 5:30 p.m. The Rev. Dr. Loring W. Batten, an alumnus of the class of 1887 and professor emeritus of the General Theological Seminary, was the preacher. At the dinner held in the Fairfax Hotel that evening, the Rev. Dr. Frederic S. Fleming, rector of Trinity Church, New York, was the special speaker.

Western Massachusetts Parish Bequeathed \$25,000 by Woman

SPRINGFIELD, MASS.—By the will of Mrs. Leonard P. Kinnicutt the sum of \$25,000 is bequeathed to All Saints' parish, Worcester; and, after the expiration of a trust, a like amount to the diocese of Western Massachusetts.

Louisville Clericus Arranges Services

LOUISVILLE, KY.—The January meeting of the Louisville Clericus was held at the Cathedral House January 15th. The principal business transacted was the arranging of the schedule of united services to be held in various churches on the Friday afternoons during Lent. This year the plans include one or two of the smaller mission churches. These services are always preceded by a united meeting of the Woman's Auxiliary. Arrangements were also made to hold Noonday Services in the Cathedral. The essayist for the day was the Rev. Claude B. Reader who gave a thoughtful paper on "Mysticism."

Eastern Oregon Y. P. F. Active

BAKER, ORE.—Eastern Oregon has 15 organized chapters of the Young People's Fellowship and has been recognized as one of the strongest units in young people's work throughout the entire Church. These chapters include over 200 organized young people and each year three regional meetings are held and one large district meeting at the summer school. The Rev. George Foster Pratt and Miss Catherine Peterson are the district advisors.

New Jersey Bishops in Florida

TRENTON, N. J.—Bishop Matthews of New Jersey is at present in Clearwater, Fla., and intends returning to Princeton just before Ash Wednesday. Bishop Knight, his coadjutor, has left for his vacation, which he always takes in the winter months, and will spend the next few weeks in Winter Park, Fla.

Child Pianist Helps Hospital

NEW YORK—Ruth Slenczynski, the nine-year old pianist, gave a concert for the benefit of St. Mary's Hospital for Children, on the afternoon of January 27th in Carnegie Hall. Carnegie Hall was crowded.

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341 Madison Avenue, New York, N. Y.
The Rev. Charles Carroll Edmunds, D.D., Editor

February, 1934 Vol. XXXV, No. 2

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New Hospital Chapel On Staten Island

City Mission Society Breaks Ground
for Project; Bequest from Relative
of Patient Largest Gift

NEW YORK—The City Mission Society has broken ground for its new chapel at Sea View Hospital, Staten Island. The largest gift toward the building of the chapel was a bequest from a relative of a former patient, as an expression of gratitude to the chaplain of the hospital, the Rev. Adolph M. Hildebrand, who is now in his 21st year of continuous service in the hospital. The new chapel will seat 160, and will have a room for social gatherings.

Speaking of the chapel, the superintendent of the City Mission Society, the Rev. L. Ernest Sunderland, D.D., said:

"The City Mission Society furnishes the official chaplains for all who are not Roman Catholics or Jews in 34 hospitals in or near New York City, 18 correctional institutions, and eight asylums or homes for children or aged persons. The society built chapels at Bellevue Hospital and at the City Home on Welfare Island. Chapels for its use have been built by the New York Altar Guild at Manhattan Island State Hospital, Ward's Island, and Metropolitan Hospital on Welfare Island. At present there are 23 chaplains on the staff of the society, devoting their full time to the work, a larger number than ever before in the 102 years in which the City Mission Society has been in organized existence."

Sea View Hospital is for the care of tuberculosis patients. It has over 1,700 beds.

Massachusetts Episcopal Club Elects

BOSTON—Harold B. Driver of Emmanuel Church, Wakefield, is the newly elected president of the Episcopal Club of Massachusetts. Other officers for 1934-1935 are: vice presidents, Clifford W. Dow, St. Paul's Church, Newton Highlands, and Richard C. Evarts of Christ Church, Cambridge; secretary, Talbot C. Chase, Trinity Church, Boston; treasurer, F. N. Perkins, Trinity Church, Boston.

Chinese Bishop Consecrated

HANKOW, CHINA—The Rev. Percy Stevens was consecrated Bishop of Kwangsi-Hunan, China, in succession to the Rt. Rev. John Holden, D.D., recently translated to Szechuen, in St. Paul's Cathedral here the Fourth Sunday in Advent.

Bishop Norris of North China, Primate of the Chinese Holy Catholic Church, vested in cope and mitre, acted as consecrator.

Bishop Hobson Addresses Young People

COLUMBUS, OHIO—About 150 delegates attended the annual convention of the Young People's Fellowship of Southern Ohio at Trinity Church here. Addresses were made by Bishop Hobson of Southern Ohio and Captain Mountford of the Church Army.

Diocese of Rhode Island Balances Budget, Overpays National Council Pledge

PROVIDENCE, R. I.—The diocese of Rhode Island slightly overpaid its pledge to the National Council for 1933. It balanced its own budget for the year. For 1934 the Canvass experienced a decline of about \$4,692 from last year's total. With economies now in effect, however, it appears that the present budget also would be balanced.

Ansonia, Conn., Parish Receives \$3,000 Bequest

ANSONIA, CONN.—Under the will of the late Mrs. Anna J. E. Eno, \$3,000 was bequeathed to Immanuel parish of which she was a member. The bequest has been paid by the rector, the Rev. T. J. Shannon, administrator of the estate.

Before her death Mrs. Eno had given the electric light fixtures for the new stone church. She also paid for the wiring. It is hoped that the church will be completed on the interior this summer and ready for worship the first Sunday in October, the 12th anniversary of Fr. Shannon's rectorship.

New Chicago C. M. H. Head

CHICAGO—Miss Genrose Gehri, for the past three years field secretary of the Westchester office of the New York Church Mission of Help, became executive secretary of the Chicago Church Mission of Help February 1st, succeeding Miss Lena Grimes. Miss Gehri has been a staff member in New York for six years. The first three years were spent in the diocesan office, during most of which time she was responsible for the case work with the girls referred by the Women's Court. Previous to that she had eight years' experience in various types of Church work, and at one time was a member of the Trinity Cathedral staff in Cleveland.

Dean Gates Roosevelt Dinner Speaker

NEW YORK—The Very Rev. Milo H. Gates, D.D., dean of the Cathedral of St. John the Divine, was one of the speakers at the Warm Springs dinner January 30th, President Roosevelt's birthday, at the Hotel Astor. Dean Gates took the place of Bishop Manning, who was unable to be present. Mrs. James Roosevelt, the President's mother, was guest of honor.

Canon Bell Concludes Mission

PROVIDENCE, R. I.—The Rev. Bernard Iddings Bell, D.D., canon of the Cathedral of St. John, recently concluded a mission at All Saints' Memorial Church here. More than 500 persons were in attendance each night.

Bishop Stewart Visits Virginia

CHICAGO—Bishop Stewart has spent the past two weeks visiting institutions of the American Church Institute for Negroes in Virginia and other Southern states at the invitation of the director, Dr. Robert Pat-

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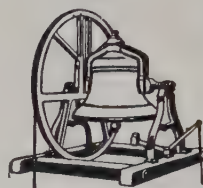
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Please give size of collar worn.

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Alpaca, \$5.00; Serge, \$6.00; Silk, \$7.50.
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WILLIAM BOLLARD, PRIEST

SAN DIEGO, CALIF.—The Rev. William Bollard, retired priest, died here January 20th at the age of 91. The funeral service was held January 22d from St. Paul's Church, with burial in Greenwood Cemetery here.

He was born in Ireland December 27, 1842, the son of Richard and Catharine Shea Bollard. He studied at Wilson's College, Ireland, and General Theological Seminary, being ordained deacon in 1870 and priest in 1872. He married Ruthella Schultz December 21, 1868.

The Rev. Mr. Bollard was principal of Lambeth College, Kittanning, Pa., 1869-1871; assistant, St. Paul's Church, Kittanning, 1870-71; rector, Trinity Church, Conneautville, Pa., 1871-73; rector, Trinity Church, Rochester, Pa., 1873-75; rector, St. Michael's Church, Boise, Idaho, 1875-80; Trinity Church, Santa Barbara, Calif., 1880-83; Church of the Ascension, Vallejo, Calif., 1883-1905. He was examining chaplain of Northern California 1884-86, and delegate to General Convention in 1898.

He is survived by a daughter, Mrs. A. L. Hawke, of San Diego.

JOHN W. SYKES, PRIEST

CORPUS CHRISTI, TEX.—The Rev. John Whitefield Sykes, Ph.D., for nearly 24 years rector of the Church of the Good Shepherd here, died January 25th after an illness of several weeks.

Bishop Capers of West Texas officiated at the burial service here January 26th, assisted by the Rev. Arthur R. McKinstry, rector of St. Mark's Church, San Antonio; the Rev. Samuel Capers, rector of Christ Church, San Antonio, the Rev. H. L. Houlder, rector of Epiphany Church, Kingsville, and the Rev. L. B. Richards, president of the diocesan standing committee.

The church was filled to the doors and many persons stood outside in the streets during the service, paying their last tributes to a leader in religious and civic activities of the community. Members of the vestry were pall bearers.

Surviving Dr. Sykes are his widow, Mrs. Jessie Quarrier Nash Sykes; two daughters, Mrs. G. M. Finlay, of Hope, Ark., where her father was once rector, and Mrs. Meade F. Griffin, of Plainview, Tex.; two grandsons and a great-granddaughter. A son, Archibald, died many years ago.

Dr. Sykes was a Virginian by birth, the son of Matthew Sykes, an officer in the Confederate army, and Mary Gray Godwin. He was educated at Washington and Lee University, graduating in law, and after a brief period in the legal profession, entered the Virginia Theological Seminary, graduating in 1884.

He was ordained deacon June 24, 1884,

and priest May 20, 1885, by Bishop Whittle. He was for a time archdeacon of Maryland, afterwards dean of Grace Cathedral, Topeka, Kans., and later dean of the pro-cathedral in Pittsburgh.

Dr. Sykes was an able preacher and leader in the diocese of West Texas in which he held many positions of responsibility. He was many times a deputy to General Convention, and chairman of the committee on Constitutions and Canons for many years.

CHARLES W. VERNON, PRIEST

TORONTO, ONT.—The Rev. Canon Charles William Vernon, general secre-

tary of the Council for Social Service of the Church of England in Canada, president of the Social Service Council of Canada, and Canadian correspondent for THE LIVING CHURCH, died January 30th at his home in his 63d year. Since October he had suffered from heart disease following influenza.

Born in London, the son of Charles and Mary Vernon, he received his early education at the Hastings Grammar School. For a time he studied farming in Sussex.

Coming to Canada in 1889, he farmed in Nova Scotia for three years, and then entered King's College at Windsor, N. S., where he won the Stevenson and McCaw-

Church Services

Illinois

Church of the Ascension, Chicago

1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOFF, Rector
Sunday Masses 8:00, 9:15, 11:00 A.M., and
Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

Maryland

Grace and St. Peter's Church, Baltimore, Md.

(Park Avenue and Monument Street)
CLERGY
THE REV. ROBERT S. CHALMERS, D.D.
G. B. WADHAMS, B. MCK. GARLICK
Sundays: 8, 9:30, and 11 A.M.; 8 P.M.
Week-days: 8 A.M.; 5:30 P.M.

Massachusetts

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Sermon and Benediction, 7:30 P.M.
Week-days: 7, 8, Thurs., and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

New Jersey

All Saints' Church, Atlantic City

8 So. Chelsea Avenue
REV. LANSING G. PUTMAN, Rector
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
Tuesdays, Thursdays, Fridays and Holy Days.

New York

Cathedral of St. John the Divine,

Cathedral Heights
New York City

Sundays: Holy Communion, 8 and 9 A.M. Children's Service, 9:30; Morning Prayer or Litany, 10. Holy Communion and Sermon, 11. Evening Prayer and Sermon, 4 P.M.
Week-days: Holy Communion, 7:30 (Saints' Days, 10); Morning Prayer, 9:30. Evening Prayer, 5 P.M. (choral). Organ Recital on Saturdays at 4:30.

Christ Church, Corning

REV. FRANCIS F. LYNCH, Rector
Sundays, 7:15, 7:30, 9:30, 11:00 A.M.; 5:15 P.M.
Week-days, 7:15, 7:30 A.M.; 5:15 P.M.
Additional Eucharist, Friday, Holy Days, 9:30.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 10, and 11 A.M., 4 P.M.
Noonday Services Daily (except Saturday), 12:20.

New York—Continued

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues
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REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sundays Masses, 7, 8, 9, 10, 11 (High Mass). Evensong, with Address and Benediction, 6. Week-day Masses, 7, 8, and 9:30.
Confessions: Thursdays, 4 to 6; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.
LINCOLN'S BIRTHDAY, MONDAY, FEB. 12
ACOLYTES' FESTIVAL
Pontifical High Mass and Procession, 11. Celebrant: The Bishop of Algoma.
Preacher: The Rev. Calvert E. Buck.
MOZART'S KROENUNGS-MESSE

Holy Cross Church, New York

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Sunday Masses 8:00 and 10:00 A.M.
Confessions: Saturdays 9-11 A.M.; 7-8:30 P.M.

St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning Service and Sermon.
4 P.M., Evensong, Special Music.
Church School Service, 9:30 & 11 A.M., 4 P.M.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street
THE REV. H. W. B. DONEGAN
THE REV. JAMES V. KNAPP
Sundays: 8 A.M., 11 A.M., 8 P.M.
Wednesdays, Thursdays, and Holy Days, 12 M.
Fridays, 5:15 P.M.

Pennsylvania

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sundays: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11 A.M.; Evensong and Devotions, 4 P.M.
Daily Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

ley classical scholarships and McCawley Hebrew prize.

He was graduated with first-class honors in 1896, when he was ordained priest. For two years he was classical master at King's College School, Nova Scotia, then in 1899 became rector of St. John's Church, North Sydney, Cape Breton.

From 1907 to 1919 he was secretary of the Church of England Institute in Halifax and was made an honorary canon of All Saints' Cathedral. In 1930 he was a Canadian delegate to the International Committee of World Alliance for promoting international friendship through the churches. In 1931 he became vice-president of the Canadian conference on social work.

He wrote many articles on historical and social subjects for magazines and Church papers. Despite his many duties, he found time for his favorite recreations of fishing and bowling.

He married Miss Bessie Campbell McNeil of Windsor, N. S., who survives. Also surviving are two sons and two daughters.

J. WINSTON PETTUS

EL PASO, TEX.—J. Winston Pettus, 52, for 15 years manager of the Foreign Club and the Hotel Palacio, in Chihuahua City, died at the family residence, 819 Arizona street, here, January 18th following a long illness.

Mr. Pettus had been confined at his home here for several months because of his illness.

He went to Chihuahua City 18 years ago with the American Smelting and Refining Company, but three years later became manager of the Foreign Club at Hotel Palacio.

Mr. Pettus was married to Miss Rebecca Payne, of El Paso. Mrs. Pettus, and a daughter, Mrs. Nancy Pettus Crowder, of Texarkana, survive him.

The Rev. C. H. Horner and the Rev. B. M. G. Williams of St. Clement's Church officiated at the funeral service January 20th.

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ANNOUNCEMENTS

Memorials

JAMES AUGUSTUS BAYNTON
In ever loving and grateful remembrance of JAMES AUGUSTUS BAYNTON, priest, who entered into the rest of Paradise, February 8, 1925.
"Not dead, but living unto Thee."

ANNOUNCEMENTS—Continued

Memorials

MARIAN HOLCOMB FULLER

The Blue Mountain Conference has sustained an irreparable loss in the sudden death of its business manager, Miss Marian H. Fuller.

Miss Fuller was born in Meadville, Pa., the daughter of Mrs. Albert M. Fuller and the late Mr. Fuller. At the time of her death she was living with her mother and sister in Newton, Mass., and was working with Dr. William E. Gardner in the educational work of Trinity Church, Boston.

The following is taken from a resolution adopted at a recent meeting of the Governing Board of the Blue Mountain Conference:

In addition to many other responsibilities, she accepted the position of business manager of the Blue Mountain Conference at its inception in 1926. She proved indispensable in this office, and was soon made a member of the Governing Board. Her keen intelligence, sound judgment, and rare capacity as an administrator, together with her sympathetic understanding of the needs of others, rendered her invaluable to Blue Mountain. No one gave herself more devotedly and loyally to the work of the Conference than she did, or took more joy in the service she was able to render. She set an unequalled example of industry and cheerfulness in her work, seeing each problem or difficulty as a challenge to be met and conquered joyfully. Her buoyant disposition and kindly spirit, as well as her true and forceful Christian character, will be as deeply missed as they were sincerely appreciated by all with whom she had to do.

"Rest eternal grant to her, O Lord, and let light perpetual shine upon her."

NOTICE

THE 1934 GENERAL CONVENTION, Atlantic City, N. J., October 10-26. Please apply for information to REGINALD R. BELKNAP, Diocesan Director, General Convention Committee, 175 Ninth avenue, New York City.

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SAINT RAPHAEL'S HOUSE, Evergreen, Colo., under the care of the Sisters of St. Mary. Address, the SISTER IN CHARGE.

SEABURY HOUSE, Mendon, Mass. References required. Address, SECRETARY.

BOARDING—Continued

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RETREATS

NEW YORK CITY—Quiet Day. St. Luke's Chapel, Trinity parish, Hudson St., near Christopher St. Ash Wednesday, February 14, 1934. Conducted by the Rt. Rev. Samuel Babcock Booth, D.D., Bishop of Vermont. Holy Communion, 9:30 A.M. Meditations, 10:15, 12:00, and 2:30 P.M. Those desiring luncheon will kindly send their names to Mrs. JANE I. PROBST, 482 Hudson St., New York City.

NEW YORK CITY—Trinity Parish Day of Retreat for women (to which all women will be welcome) on Saturday, February 17th, at the Mission House, 211 Fulton St., New York, beginning with the Holy Eucharist at 8 A.M., and with last Meditation at 3 P.M. Conductor will be the Rev. Frederic S. Fleming, D.D., rector of the parish. Breakfast and luncheon will be provided for those who notify the SISTER-IN-CHARGE.

Alaskan Bishop's Traveling Arduous

ong Weeks of Journeying in
Difficult Conditions Result in
Confirmation of 78 by Suffragan

NEW YORK—To report that Bishop Bentley, Bishop Rowe's Suffragan in Alaska, confirmed 78 people in 1933 is to reduce to seven words many long weeks of arduous travel through the snowy wilderness by dog sled in winter, or up and down the rivers in the motor boat pelican IV through the short summer.

Carbondale, Pa., Church Celebrates

CARBONDALE, PA.—Trinity Church, Carbondale, January 21st observed its 100th anniversary. An effort was made to have representatives of all the families at church, even of those who had moved away. The church was crowded at the special service conducted by the Rev. Joseph Paul Morris, locum tenens.

Books Received

(All books noted in this column may be obtained from Morehouse Publishing Co., Milwaukee, Wis.)

CHRISTOPHER PUBLISHING HOUSE, Boston, Mass.:

Independent Young Thinkers. By W. Ryland Boorman and James M. Johnston. \$1.50.

ALCON PRESS, New York City:

Dare to Live. By Gerald Breitigam. \$2.00.

S. CROFTS & CO., New York City:

Labor and the New Deal. By Emanuel Stein, Carl Raushenbush, and Lois MacDonald. 75 cts.

HARPER & BROTHERS, New York City:

Jesus Said "I Am." By George Stewart. \$1.00.

LONGMANS, GREEN & CO., New York City:

Watchers By the Cross. By Canon Peter Green. \$1.50.

The Royal Banners. By Bernard Clements, O.S.B. \$1.50.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:

The Catholic Revival and the Kingdom of God. Addresses and sermons delivered at the Centenary of the Oxford Movement, Sixth Catholic Congress of the Episcopal Church, Philadelphia, October, 1933. 75 cts.

BAVERLY PRESS, Baltimore, Md.

The Invert. By Anomaly.

PAPER-COVERED BOOKS

HISTORICAL FOUNDATIONS, New York City:

The Horror of It. Camera Records of War's Gruesome Glories. With forewords by Carrie Chapman Catt and Harry Emerson Fosdick. Arranged by Frederick A. Barber. 35 cts.

UNIVERSITY OF CHICAGO PRESS, Chicago, Ill.:

Henry Ward Beecher's Art of Preaching. By Lionel F. Crocker. \$1.50.

MOREHOUSE PUBLISHING CO., Milwaukee, Wis.:

The Way of Calvary. Devotions for Lent and Holy Week. By the Rev. Charles C. W. Carver. 5 cts.

The End of Our Era. By the Rev. William G. Peck. No. 2 in the *New Tracts for New Times*. 10 cts.

WILLIAMS & WILKINS CO., Baltimore, Md.:
Social Forces. October, 1933. A Scientific Medium of Social Study and Interpretation. \$1.00.

PAMPHLETS

FOREIGN POLICY ASSOCIATION, New York:

WORLD PEACE FOUNDATION, Boston:

Recommendations Regarding the Future of the Philippines. By the Committee on the Philippines. Foreign Policy Committee Reports No. 2, January, 1934.

SOUTHERN COMMISSION ON THE STUDY OF LYNCHING, Atlanta, Ga.:

The Plight of Tuscaloosa. A Case Study of Conditions in Tuscaloosa County, Alabama, 1933. 10 cts.

NATIONAL CONSUMERS' LEAGUE, New York City:

Report of the Second Annual Meeting of the Labor Standards Conference, December 12, 1933, New York City

NATIONAL MUNICIPAL LEAGUE, New York City:

Supplement to the National Municipal Review, January, 1934—Liquor Control: Principles, Model Law. A Report of the Committee on Liquor Control Legislation of the National Municipal League.

EDUCATIONAL

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Virginia

The Virginia Theological Seminary

Alexandria, Virginia

Address THE DEAN

BISHOP FISKE in the January "SPIRIT OF MISSIONS" says:

"For the thoughtful laity I should
like to recommend the series of

Radio Talks on Religion

God and the World Through Christian Eyes

In my opinion, they are of immense value for laymen and others who are troubled themselves, or want to help friends who are troubled by the problems of modern thought. . . . I have read these lectures before publication and can commend them heartily."

FOR SOME YEARS the British Broadcasting Corporation has made valuable contributions to adult education by broadcasting courses of lectures on secular subjects, and organizing discussion groups in connection with them. But until 1933 nothing of the kind had been done in the religious department. During last year, however, a comprehensive series of lectures were given by representative leaders of thought in various Churches, aiming at presenting the great central affirmations of the Christian faith. These lectures are now being published in book form under the title *Radio Talks on Religion*.

There are four courses of six lectures each. The first two courses, contained in Volume I, present the Christian faith in God, a distinctive form of Theism developed by the acceptance of Jesus Christ as God incarnate. Courses III and IV, in Volume II, deal with the relevance of this faith to the world today.

The Rev. Leonard Hodgson, Canon of Winchester Cathedral, and former literary editor of THE LIVING CHURCH, is the general editor of the series and is also the contributor of the first essay, *The Background of Christianity*. Bishop Fiske has contributed an interesting Introduction to the American edition.

IT WOULD be difficult in an announcement of this size to give a list of all of the contributors to both of the volumes. Just to mention a few, however, they include the Most Reverend William Temple, D.D., Archbishop of York, the Very Rev. W. R. Inge, D.D., Dean of St. Paul's Cathedral, London, Miss Maude Royden, the Ven. A. E. J. Rawlinson, D.D., the Rev. Father D'Arcy, S.J., the Rt. Rev. H. R. Mackintosh, D.D., Moderator of the Church of Scotland, the Rev. L. S. Thornton, B.D., C.R., the Rev. C. C. Martindale, S.J., and the Rev. K. E. Kirk, D.D.—all well known scholars in their own Church circles.

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